



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

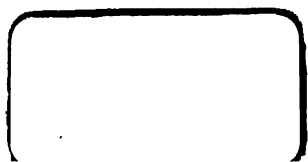
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

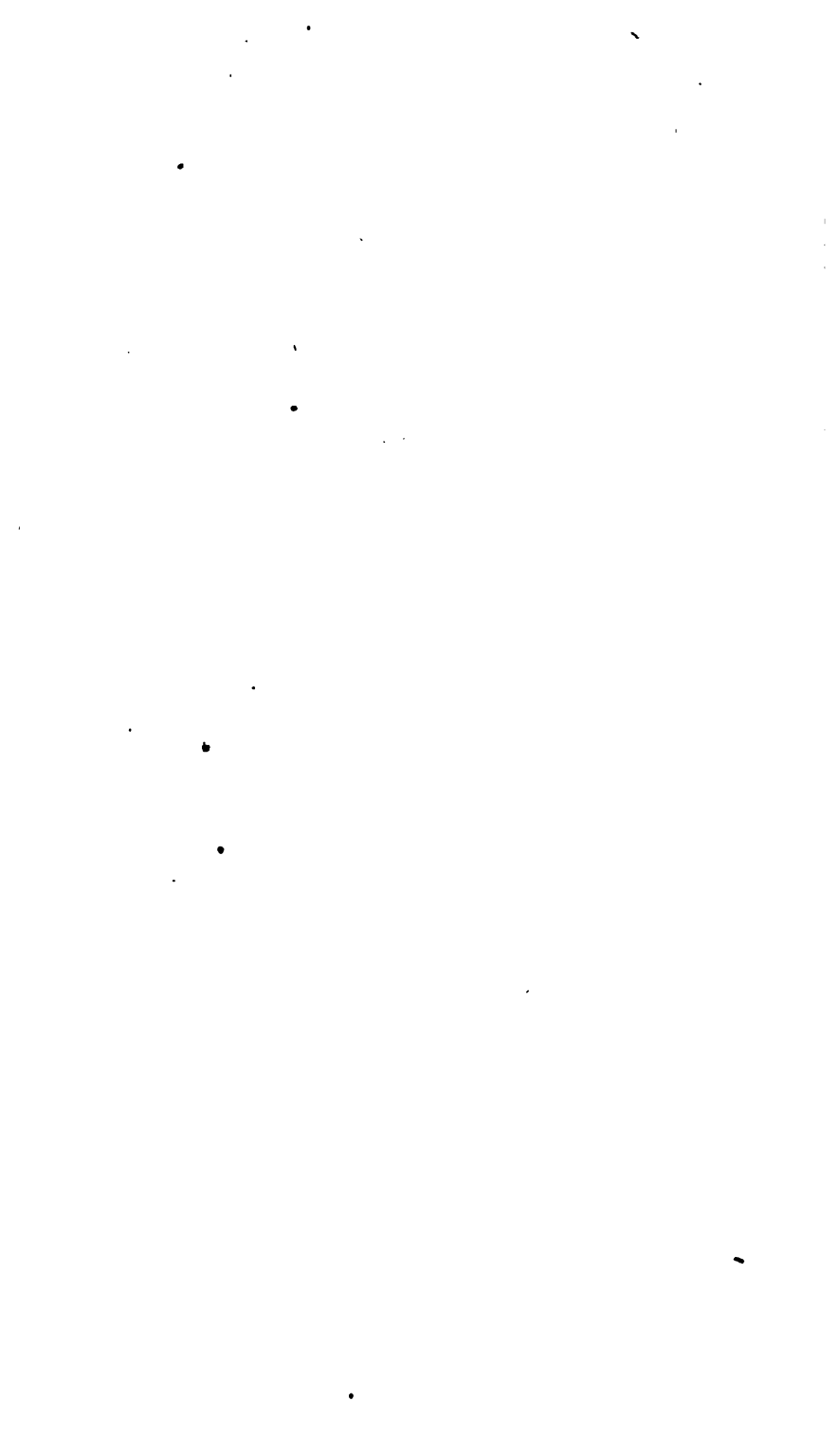
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



H. C. H. a.



THE
BOOK
OF
COMMON PRAYER,
And Adminiftration of the
SACRAMENTS,
AND OTHER
RITES and CEREMONIES of the CHURCH,
According to the Use of the *Church of England*,
ILLUSTRATED AND EXPLAINED
By a Full and Comprehensive
PARAPHRASE at the BOTTOM of each PAGE.
WITH THE
PSALTER OR PSALMS
OF
DAVID,
And PRACTICAL OBSERVATIONS thereon.

"How blefs'd are they who always keep the pure and perfect way!
"Who never from the sacred paths of God's commandments stray!"

CARLISLE: Printed by J. HARRISON; of whom may
be had the Bible with Annotations and Observations.

M DCC LXXIX.

13983. e. 15

M O O N

ALL WALLS THICK

ALL WALLS THICK

ALL WALLS THICK

ALL WALLS THICK

ALL WALLS THICK

ALL WALLS THICK

ALL WALLS THICK

ALL WALLS THICK

ALL WALLS THICK

ALL WALLS THICK

ALL WALLS THICK

ALL WALLS THICK

ALL WALLS THICK

T H E

P R E F A C E.

WE can no way more effectually acknowledge our dependance upon the Almighty, in this state of mortality, than by public and COMMON PRAYER.

St *Chrysostom* has justly observed, that the neglect of public worship forebodes the coming of Antichrist; and the Scripture in many places characterises the bad man, as one that does not call upon God, and that *lives without God in the world*. It seems, indeed, highly probable that all the sins of this age, derive their source from the neglect of attending divine service.

It is to little purpose, indeed, to inculcate devotion to men, or any manner of performing it; unless we can at the same time convince them, of the necessity and duty of frequenting the CHURCH. Many persons palliate their neglect of this duty, by pleas of worldly business and the care which God, as the God of Nature and *great preserver of men* requires of them for their families. It is certain that the gracious Sovereign of the Universe has not only allowed, but commanded us to do *What we have to do in the six days*; remembering always to *keep the Sabbath-day holy*. But for those persons who are not necessarily engaged, or who have servants under them, to neglect the public worship of God, is utterly inexcusable; and I sincerely wish that every such neglecter of duty, would lay his hand upon his heart, and ask himself seriously, how he can permit the pleasures of life to engross *that time* from the *business* of it, which he will not allow to the worship of his God?

A punctual and careful performance of religious duties, necessarily lead us to the practice of all social virtues.—But

P R E F A C E

from those who can presume to neglect their duty to God, their best friend and benefactor, little is to be expected with regard to other obligations.—But as I chuse rather to reform than to upbraid, I shall only add, that the crime of neglecting the public worship is greatly aggravated by the excellence of our form of Prayer, and regular mode of worship. *David says, 'I will praise thee with the understanding also.* Now God is not only the supreme and transcendent Being to whom we owe all we possess, on the easy condition of *making our requests known unto him*; but he is also an infinitely wise and perfect Judge of all our words and actions: And as we are cautioned in Scripture against *prophane babbling*, it is of no little moment for us, in our addresses to God, to study the best expressions in our power, as well as the most devout manner of delivering them.

But if absenters from the divine service of our Church, or those who may object to our COMMON PRAYER, will candidly and impartially peruse the following pages, I flatter myself, they will find this Liturgy to be so excellent a composition as to charm them to attendance; so plain, that it may be understood by those of the meanest capacity; so full, that it contains every thing essential; and so concise, that no devout man can be wearied with it: Its doctrine is pure, its ceremonies few; its method accurate, and all the expressions made use of in it are taken from Scripture, and orthodox antiquity. And, as the learned *Grotius* has declared, it comes nearer to the primitive forms than any Liturgy in the world. It was composed by men eminent for their piety and learning, most of whom died martyrs to the Protestant Faith; and it is held in the highest esteem by all the reformed churches abroad.

Forms of Prayer were used by God's worshippers under the Old Testament dispensation, and by Christ himself under the New; he taught his disciples a form, and all christians, both in the Greek, Latin, and reformed churches, still make use of forms. But it is proper, in this place, to give the reader some information concerning the time of composing and the compilers of our Liturgy:

P R E F A C E.

Archbishop *Cranmer*, in the reign of HENRY VIII. did his utmost to procure an English Liturgy, and to reform it from all the abuses of Popery.

It was not however possible to effect it in that reign; the worthy prelate however caused a Primer to be printed, in which, the *Venite, te Deum, Benedicteus, &c.* together with the Lord's Prayer, Creed, and Ten Commandments; are translated into English; and these translations are still used in our Common Prayer-Book, excepting only the Psalms. But in the reign of EDWARD VI. the following thirteen persons were employed to draw up the common Service; *Anno Dom. 1548.*

Thomas Cranmer, Archbishop of Canterbury; *Thomas Goodrick*, bishop of Ely; *Henry Holbeck*, bishop of Lincoln; *George Day*, bishop of Chichester; *John Skip*, bishop of Hereford; *Thomas Thirlby*, bishop of Westminster; *Nicholas Ridley*, bishop of Rochester; *Richard Cox*, dean of Christ Church, and almoner to the king; *Dr May*, dean of St Pauls; *Dr Taylor*, dean of Lincoln; *Dr Heyns*, dean of Exeter; *Dr Robinson*, dean of Durham; *Dr Ridley*, master of Trinity-College.

Shortly after, the same reverend divines were commissioned to compile the Liturgy; which being done, it was confirm'd by act of parliament, in the second year of EDWARD VI. This, I apprehend, is sufficient to prepare the reader for the perusal of this Paraphrase; and may the Almighty give his blessing to these my weak endeavours, and cause my labours to contribute to his glory, the honour of our holy religion, and the salvation of mankind.

T H E O L D P R E F A C E.

IT hath been the wisdom of the Church of *England*, ever since the first compiling of her Public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For as on the one side common experience

THE OLD PREFACE.

ence sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils that were intended to be remedied by such change: So on the other side, the particular Forms of Divine worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find that in the Reigns of several Princes of blessed memory since the Reformation, the Church upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the public.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when upon His Majesty's happy Restoration it seemed probable that amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it, those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto; saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of *Common Prayer*, the old Objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which Review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of *England*, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever

THE OLD PREFACE.

soever is tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgments (and we here profess it to the world) that the Book, as it stood being established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may use with a good Conscience, and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common equity ought to be allowed, to all human Writings, especially such as are set forth by Authority, and even so the very best Translations of the holy Scripture itself.

Our general aim therefore in this Undertaking, was, not to gratify this or that Party, in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of peace and unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the public Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general Account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalanders and Rubricks: Or secondly, for the more proper expressing of some words or phrases of antient usage, in terms more suitable to the Language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last translation: and that it was thought convenient, that some Prayers and Thanksgivings fitted to special Occasions should be added in their due places; particularly for those at Sea, together with an Office for the Baptism of such as are of riper years; which, although not so necessary when the former Book was compiled, yet by the growth of *Apostasy*, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

I N T R O D U C T I O N.

G O D has made man after his own image, and endowed him with a spiritual and immortal soul capable of knowing and loving his Creator ; and therefore it is our duty to acknowledge and adore the power, majesty and wisdom of God : who was pleased to shew from the beginning of the world, that he accepts the service of none but good people, and has given convincing proofs that there is another life after this reserved for good men, by the ascension of Jesus Christ : This ought to engage us to imitate the faith of the patriarch Noah, to walk in righteousness as he did, that we may avoid those judgments which will surely fall upon the wicked.---Since God has endowed us with reason and understanding, that we may know and praise him, and has made other creatures subject to us, we ought gratefully to improve these advantages to his glory and continually praise our Creator and benefactor, saying, with David, "Rejoice in the Lord all ye people ; come before his presence with thanksgiving, and be devout and joyful in his service. Sing praises unto him, and bless him ; for he is good, and his mercy endureth for ever"—Let us then promote the interest of Religion, and discharge these duties with pleasure and a holy zeal : let us adore and praise the infinite power and majesty of God : let us with profound humility acknowledge that we are in his sight but frail mortal creatures ; that all we have comes from him ; and that whatever we offer or do for his glory, we do but offer him his own, and what he had first given us. Let us beseech him to produce in us good dispositions, and ever keep them up in us, and to turn our hearts and thoughts towards him ; let us excite our neighbours to join their praises with ours ; and let us continually animate one another to bless and glorify his holy name, by our obedience, and steady application to his Service.

¶ Proper LESSONS to be Read at
Morning and Evening Prayer on the SUNDAYS, and
other HOLY-DAYS throughout the Year.

¶ LESSONS Proper for SUNDAYS.

<i>Sundays of Advent.</i>	<i>Mattins.</i>	<i>Evening.</i>
The First	Isaiah	Isaiah
ii	5	24
iii	25	26
iv	30	32
<i>Sund. aft. Christmas.</i>		
The First	37	38
ii	41	43
<i>Sund. aft. Epiphany.</i>		
The First	44	45
ii	51	53
iii	55	56
iv	57	58
v	59	64
vi	65	66
<i>Septuagesima.</i>	Genesis	Genesis
<i>Sexagesima.</i>	3	6
<i>Quinquagesima.</i>	9 to ver. 20	12
<i>Lent.</i>		
First Sunday	19 to ver. 30	22
ii	27	34
iii	39	42
iv	43	45
v	Exodus	Exodus
vi	3	5
1 Lesson	9	10
2 Lesson	Matthew	Hebr. 5 to ver.
<i>Easter-day.</i>		
1 Lesson	Exodus	Exodus
2 Lesson	Romans	Acts 2 to ver.
<i>Sundays after Easter.</i>		
The First	Numbers	Numbers
ii	23, 24	25
iii	Deuteronomy	Deuteronomy
iv	6	7
v	8	9

LESSONS Proper for SUNDAYS.

<i>Sunday after Ascension-day.</i>	<i>Mattins.</i>	<i>Even-song.</i>
<i>Whitsunday.</i>	Deuteronomy—12	Deuteronomy—13
1 Lesson ———	16 to ver. 18	Isaiah ——— 11
2 Lesson ———	Acts—10 ver. 34	Acts 19 to ver. 21
<i>Trinity-Sunday.</i>		
1 Lesson ———	Genesis ——— 1	Genesis ——— 18
2 Lesson ———	Matthew ——— 3	1 John ——— 5
<i>Sundays after Trinity.</i>		
The First ———	Joshua ——— 10	Joshua ——— 23
ii ———	Judges ——— 4	Judges ——— 5
iii ———	1 Samuel ——— 2	1 Samuel ——— 3
iv ———	——— 12	——— 13
v ———	——— 15	——— 17
vi ———	2 Samuel ——— 12	2 Samuel ——— 19
vii ———	——— 21	——— 24
viii ———	1 Kings ——— 13	1 Kings ——— 17
ix ———	——— 18	——— 19
x ———	——— 12	——— 22
xi ———	2 Kings ——— 5	2 Kings ——— 9
xii ———	——— 10	——— 18
xiii ———	——— 19	——— 23
xiv ———	Jeremiah ——— 5	Jeremiah ——— 22
xv ———	——— 35	——— 36
xvi ———	Ezekiel ——— 2	Ezekiel ——— 13
xvii ———	——— 14	——— 18
xviii ———	——— 20	——— 24
xix ———	Daniel ——— 3	Daniel ——— 6
xx ———	Joel ——— 2	Micah ——— 6
xxi ———	Habakkuk ——— 2	Proverbs ——— 1
xxii ———	Proverbs ——— 2	——— 3
xxiii ———	——— 11	——— 12
xxiv ———	——— 13	——— 14
xxv ———	——— 15	——— 16
xxvi ———	——— 17	——— 19

LESSONS proper for HOLY-DAYS.

	Mattins.	Even-song
S. Andrew. ———	Proverbs ——— 20	Proverbs ——— 21
S. Thomas the Apost- le. ———	————— 23	————— 24
Activity of Christ.		
1 Lesson ———	Isaiah 9 to ver. 8	Isa. 7 v. 10 to v. 17
2 Lesson ———	Luke 2 to ver. 15	Titus 3 v. 4 to v. 9
S. Stephen.		
1 Lesson ———	Proverbs ——— 28	Ecclesiastes ——— 4
2 Lesson ———	Acts 6 ver. 8 & c. 7 (to ver. 30)	Acts 7 v. 30 to v. 55
S. John.		
1 Lesson ———	Ecclesiastes ——— 5	Ecclesiastes ——— 6
2 Lesson ———	Apocalyps ——— 1	Apocalyps ——— 22
Innocents-Day.	Jer. 31 to ver. 18	Wisdom ——— 3
Circumcision.		
1 Lesson ———	Genesis ——— 17	Deut. — 10 ver. 12
2 Lesson ———	Romans ——— 2	Colossians ——— 2
Epiphany.		
1 Lesson ———	Isaiah ——— 60	Isaiah ——— 49
2 Lesson ———	Luke 3 to ver. 23	John — 2 to ver. 12
Conversion of S. Paul		
1 Lesson ———	Wisdom ——— 5	Wisdom ——— 6
2 Lesson ———	Acts 22 to ver. 22	Acts ——— 26
Purification of the Virgin Mary.	Wisdom ——— 9	Wisdom ——— 12
S. Matthias.	————— 19	Ecclesiastes ——— 1
Annunciation of our Lady. ———	Ecclesiasticus ——— 2	————— 3
Wednesday before Easter		
1 Lesson ———	Hosea ——— 13	Hosea ——— 14
2 Lesson ———	John — 11 ver. 45	—————
Thursday before Easter.		
1 Lesson ———	Daniel ——— 9	Jeremiah ——— 31
2 Lesson ———	John ——— 13	—————
Good Friday.		
1 Lesson ———	Gen. 22 to ver. 20	Isaiah ——— 53
2 Lesson ———	John ——— 18	1 Peter ——— 2

Easter—

LESSONS Proper for HOLY-DAYS.

	<i>Mattins.</i>	<i>Evenfong.</i>
<i>Easter-even.</i>		
1 Lesson ———	Zechariah ——— 9	Exodus ——— 13
2 Lesson ———	Luke ——— 23 v. 50	Hebrews ——— 4
<i>Monday in Easter-Week.</i>		
1 Lesson ———	Exodus ——— 16	Exodus ——— 17
2 Lesson ———	Matthew ——— 28	Acts ——— 3
<i>Tuesday in Easter-Week.</i>		
1 Lesson ———	Exodus ——— 20	Exodus ——— 32
2 Lesson ———	Luke 24 to ver. 13	1 Corinthians — 15
S. Mark.	Ecclesiasticus — 4	Ecclesiasticus — 5
S. Philip & S. James		
1 Lesson ———	——— 7	——— 9
2 Lesson ———	John ——— 1 ver. 43	———
<i>Ascension-Day.</i>		
1 Lesson ———	Deuteronomy — 10	2 Kings ——— 2
2 Lesson ———	Luke — 24 ver. 44	Ephes. 4 to ver. 17
<i>Monday in Whit-sun-Week.</i>		(to ver. 30)
1 Lesson ———	Gen. 11 to ver. 10	Numb. 11 ver. 16
2 Lesson ———	1 Corinthians — 12	1 Cor. 14 to ver. 26
<i>Tuesday in Whit-sun-Week.</i>		
1 Lesson ———	1 Sam. 19 ver. 18	Deuteronomy — 30
2 Lesson ———	1 Theff. 5 ver. 12.	John — 4 to ver. 14
S. Barnabas.	(to ver. 24.)	
1 Lesson ———	Ecclesiasticus — 10	Ecclesiasticus — 12
2 Lesson ———	Acts ——— 14	Acts 15 to ver. 36
S. John Baptist.		
1 Lesson ———	Malachi ——— 3	Malachi ——— 4
2 Lesson ———	Matthew ——— 3	Matth. 14 to ver. 13
S. Peter.		
1 Lesson ———	Ecclesiasticus — 15	Ecclesiasticus — 19
2 Lesson ———	Acts ——— 3	Acts ——— 4
S. James.	Ecclesiasticus — 21	Ecclesiasticus — 22
S. Bartholomew.	——— 24	——— 29
S. Matthew.	——— 35	——— 38

LESSONS Proper for HOLY-DAYS.

	<i>Mattins.</i>	<i>Evenfong.</i>
<i>S. Michael.</i>		
1 Lesson ———	Genesis ——— 32	Dan. ——— 10 ver. 6
2 Lesson ———	Acts 12 to ver. 20	Jude v. 6 to v. 16
<i>S. Luke.</i>	Ecclesiasticus — 51	Job ——— 1
<i>S. Simon & S. Jude.</i>	Job ——— 24, 25	——— 42
<i>All Saints.</i>		
1 Lesson ———	Wisd. 3 to ver. 10	Wisd. 5 to ver. 17
2 Lesson ———	Hebr. 11 ver. 33 & chap. 12 to ver. 7	Apoc. 19 to ver. 17

Proper PSALMS on certain DAYS.

	<i>Mattins.</i>	<i>Evenfong.</i>
	Pfalm ——— 19	Pfalm ——— 86
CHRISTMAS-DAY. —	——— 45	——— 110
	——— 85	——— 132
	——— 6	——— 102
ASH-WEDNESDAY. —	——— 32	——— 130
	——— 38	——— 143
	——— 22	——— 69
GOOD FRIDAY. —	——— 40	——— 88
	——— 54	———
	——— 2	——— 113
EASTER-DAY. —	——— 57	——— 114
	——— 111	——— 118
	——— 8	——— 24
ASCENSION-DAY. —	——— 15	——— 47
	——— 21	——— 108
	——— 48	——— 104
WHITSUNDAY. —	——— 68	——— 145

The CALENDAR.

JANUARY hath xxxi Days

		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
1	A	CIRCUMCIS.			
2	b	Genesis 1	Matth.	Genesis 2	Rom. -- 1
3	c	3	2		
4	d	5		6	3
5	e	7	4	8	4
6	f	EPIPHANY.			
7	g	9	5	1	5
8	A	13	6	14	6
9	b	15	7	16	7
10	c	17	8	18	8
11	d	19	9	20	9
12	e	21	10	22	10
13	f	23	11	24	11
14	g	25	12	26	12
15	A	27	13	28	13
16	b	29	14	30	14
17	c	31	15	32	15
18	d	33	16	34	16
19	e	35	17	37	1 Cor. 1
20	f	38	18	39	2
21	g	40	19	41	3
22	A	42	20	43	4
23	b	44	21	45	5
24	c	46	22	47	6
25	d	CONVERSION OF			
26	e	(S. Paul.	48	23	49
27	f	50	24	Exodus 1	
28	g	Exodus 2	25	3	9
29	A	4	26	5	10
30	b	K. CHARLES	† 6	27	7
31	c	(Mart.	8	28	9

† Note that Exodus 6 is to be read only to Ver. 14.

FEBRUARY

The CALENDAR.

FEBRUARY hath xxviii. Days,
and in every Leap-Year xxix. Days.

		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
	Fast.	Exod. 10	Mark. 1	Exod. 11	1 Cor. 13
1	PURIFICATION		2		14
2	(of V. Mary.	12	3	13	15
3		14	4	15	16
4	Agatha, Sicil. V.	16	5	17	2 Cor. 1
5		18	6	19	2
6		20	7	21	3
7		22	8	23	4
8		24	9	24	5
9		33	10	34	6
10		Lev. 11	11	Lev. 19	7
11		20	12	26	8
12		Num. 11	13	Num. 12	9
13	Valent. B. & M.	14	14	14	10
14		16	15	17	11
15		20	16	21	12
16		22	17	23	13
17		24	18	25	Gal. 1
18		27	19	30	2
19		31	20	32	3
20		35	21	36	4
21		Deut. 1	22	Deut. 2	5
22	Fast.	3	23	4	6
23	S. MATTHIAS.		24		Ephes. 1
24		5	25	6	2
25		7	26	8	3
26		9	27	10	4
27		11	28	12	
28		13	29	14	Rom. 12
29		Matth. 7			

MARCH

The CALENDAR.

MARCH hath xxxi. Days.

				MORNING PRAYER.		EVENING PRAY. R.	
				1 Lesson	2 Lesson	1 Lesson	2 Lesson
1	d	David A. B. M.	Deut. 15	Luke 12	Deut. 16	Ephes.	
2	e	Chad, B. of L.	17	13	18	Philip.	
3	f		19	14	20		
4	g		21	15	22		
5	A		24	16	25		
6	b		26	17	27	Col. —	
7	c	Perpetua M.	28	18	29		
8	d		30	19	31		
9	e		32	20	33		
10	f		34	21	Joshua 1	Thes.	
11	g		Joshua 2	22	3		
12	A	Greg. M. B.	4	23	5		
13	b		6	24	7		
14	c		8	John —	9		
15	d		10	2	23	2 Thes. 1	
16	e		24	3	Judges 1		
17	f		Judges 2	4	3		
18	g	Ed. K. West. S.	4	5	5	1 Tim. 1	
19	A		6	6	7	2, 3	
20	b		8	7	9		
14	21	c	Benedict, Ab.	10	8	11	
3	22	d		12	9	13	
23	e			14	10	15	2 Tim. 1
11	24	f	Fast.	16	11	17	
25	g	ANNUNCI.			12		
19	26	A	(of Vir. Mary.	18	13	19	
8	27	b		20	14	21	Titus —
28	c		Ruth —	1	15	Ruth —	2, 3
16	29	d		3	16	4	Philem.
5	30	e		1 Sam. 1	17	1 Sam. 2	Hebr. —
31	f			3	18	4	

The Numbers here prefixed to the several Days, between the Twenty first Day of March, and the Eighteenth Day of April, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the Twenty first Day of March, in those Years, of which they are respectively the Golden Numbers; And the

APRIL

The CALENDAR.

April hath xxx. Days.

		MORNING PRAYER.	EVENING PRAYER.
		1 Lesson	2 Lesson
1	g	1 Sam. 5	John 19
2	A	7	20
3	b	9	21
4	c	11	Acts 1
5	d	13	2
6	e	15	3
7	f	17	4
8	g	19	5
9	A	21	6
10	b	23	7
11	c	25	8
12	d	27	9
13	e	29	10
14	f	31	11
15	g	Sam. 2	12
16	A	4	13
17	b	6	14
18	c	8	15
19	d	10	16
20	e	12	17
21	f	14	18
22	g	16	19
23	A	18	20
24	b	20	21
25	c	22	22
26	d	24	23
27	e	26	24
28	f	28	25
29	g	30	26
30	A	1	27

Sunday Letter next following any such full Moon, points out *Easter-day* for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the Places of these Golden Numbers will be to be changed, as is hereafter expressed.

The CALENDAR.

M A Y hath xxxi. Days.

			MORNING PRAYER.		EVENING PRAYER.	
			1 Lesson	2 Lesson	1 Lesson	2 Lesson
1	b	S. PHILIP, and				Jude
2	c	(JAMES, Apost.	1 Kings	8 Acts	28 1 Kings	9 Rom.
3	d	Invention of		10 Matth.	1	11
4	e	(the Cross		12	2	13
5	f			14	3	15
6	g	S. John Evang		16	4	17
7	A	(ante Port. Latin		18	5	19
8	b			20	6	21
9	c			22	7	2 Kings
10	d		2 Kings	2	8	3
11	e			4	9	5
12	f			6	10	7
13	g			8	11	9
14	A			10	12	11
15	b			12	13	13
16	c			14	14	15
17	d			16	15	17
18	e			18	16	19
19	f	Dunstan, A. B. C		20	17	21
20	g			22	18	23
21	A			24	19	25
22	b		Ezra	1	20	Ezra
23	c			4	21	5
24	d			6	22	7
25	e			9	23	Neh.
26	f	Augustine, A. B.	Neh.	2	24	4
27	g	Ven. Bede. Pr.		5	25	6
28	A			8	26	9
29	b	K. CHARLES II.		10	27	13
30	c	(N. & R	Esther	1	28	Esther
31	d			3 Mark	1	4

JUNE

The CALENDAR.

JUNE hath xxx. Days.

		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
1c	Nicom, R.P. & M.	Ether 5	Mark--2	Ether 6	1 Cor. 1
2f		7	3	8	10
3g		9	4	Job --	12 Cor.
4A		Job --	5	3	
5c	Boniface, B. M.	4	6	5	
6d		6	7	7	
7e		8	8	9	
8f		10	9	11	
9g		12	10	13	
10A		14	11	15	
11c	S. BARNABAS,				
12d	(A. & M.)	16	12	17, 18	
13e		19	13	20	10
14f		21	14	22	1
15g		23	15	24, 25	1
16A		26, 27	16	28	1
17c	S. Alban, Mart.	29	Luke--1	30	Gal. --
18d		31	2	32	
19e		33	3	34	
20f	E. K. W. Sax.	35	4	36	
21g		37	5	38	
22A		39	6	40	
23c	Fast.	41	7	42	Ephes.
24d	S. John Bapt.				
25e		Prov.--1	8	Prov.--2	
26f		3		4	
27g		5	10	6	
28A	Fast.	7	11	8	
29c	S. PETER.				
30d		9	12	10	

JUL

The CALENDAR.

JULY hath xxxi. Days.

		MORNING PRAYER.	1 Lesson	2 Lesson	EVENING PRAYER.	1 Lesson	2 Lesson
1	g		Prov. 11	Luke 13	Prov. 12	Phil.—1	
2	A	Visit. of B. V. M.	13	14	14		
3	b		15	15	16		
4	c	Tran. Mart. B.	17	16	18		
5	d		19	17	20	Col.—1	
6	e		21	18	22		
7	f		23	19	24		
8	g		25	20	26		
9	A		27	21	28	1 Thes. 1	
10	b		29	22	31		
11	c		Ecclef. 1	23	Ecclef. 2		
12	d			24	4		
13	e		5	John—1	6		
14	f		7	2	8	2 Thes. 1	
15	g	Swithun B. W. T.	9	3	10		
16	A		11	4	12		
17	b		Jer.—1	5	Jer.—2	1 Tim. 1	
18	c		3	6	4	2, 3	
19	d		5	7	6		
20	e	Marg. V. & M.	7	8	8		
21	f		9	9	10		
22	g	S. Mary Mag.—	11	10	12	2 Tim. 1	
23	A		13	11	14		
24	b	Fast.	15	12	16		
25	c	S. JAMES, Ap.		13			
26	d	S. Anne.—	17	14	18	Titus—1	
27	e		19	15	20	2, 3	
28	f		21	16	22	Philem.	
29	g		23	17	24	Hebr. 1	
30	A		25	18	26		
31	b		27	19	28		

AUGUST

The CALENDAR.

AUGUST hath xxxi. Days.

		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
1c	Lammas-day.	Jer.—29	John 20	Jer.—30	Hebr.—4
2d		31	21	32	5
3e		33	Acts—1	34	6
4f		35	2	36	7
5g		37	3	38	8
6A	Transfigurat.	39	4	40	9
7h	Name of Jesus.	41	5	42	10
8c		43	6	44	11
9d		45, 46	7	47	12
10e	S. Laurence.	48	8	49	13
11f		50	9	51	James—1
12g		52	10	Lam.—1	2
13A		Lam—2	11	3	3
14b		4	12	5	4
15c		Ezek.—2	13	Ezek.—3	5
16d		6	14	7	1 Peter 1
17e		13	15	14	2
18f		18	16	33	3
19g		34	17	Daniel—1	4
20A		Daniel—2	18	3	5
21b		4	19	5	2 Peter 1
22c		6	20	7	2
23d	Fast	8	21	9	3
24e	S. BARTHOLO.		22		1 John 1
25f		10	23	11	2
26g		12	24	Hofea—1	4
27A		Hof. 2, 3	25	5	4
28b	S. August. B.	5, 6	26	7	5
29c	S. John behead	8	27	9	2, 3 John
30d	(ed.	10	28	11	Jude—
31e		12	Matth. 1	12	Rom.—1

The CALENDAR.

SEPTEMBER hath xxx. Days.

		MORNING PRAYER.	EVENING PRAYER.
		1 Lesson	2 Lesson
1	f	Giles, Abbot—	Hosea 14
2	g	(& Confessor	Joel —2
3	A	Amos—1	3
4	b		4
5	c		5
6	d		6
7	e	Enurchus, B.—	7
8	f	Nativity of the	8
9	g	B. V. Mary.	9
10	A	Jonah—1	10
11	b	Micah—2	11
12	c		12
13	d	Nahum1	13
14	e	Holy Crofs Day	14
15	f	Hab. —2	15
16	g	Zeph. —1	16
17	A	Lambert, B. & M	17
18	b	Haggai 2	18
19	c	Zech. 2, 3	19
20	d	— Fast.	20
21	e	S. MATTH.—	21
22	f		22
23	g		23
24	A		24
25	b		25
26	c	S. Cyprian, A. B.	26
27	d	Mal.—2	27
28	e	Tobit—2	28
29	f	S. MICHAEL.	29
30	g	S. Jerom. Pr. C.	30

OCTOBER

The CALENDAR.

OCTOBER hath xxxi. Days.

	MORNING PRAYER.	EVENING PRAY · R.
	1 Lesson	1 Lesson
a Remigias B. of R.	Tob. --7	Tob. --8
b	9	10
c	11	12
d	13	14
e	Judith-1	Judith-2
f Faith, V. & M.	3	4
g	5	6
A	7	8
b S. Denys Arco. B.	9	10
c	11	12
d	13	14
e	15	16
f Translation of	Wisd. -1	Wisd. -2
g K Edw. Con. --	3	4
A	5	6
b	7	8
c Etheldred, Virg.	9	10
d S. LUKE, --	11	12
e -- (Evangelist.	13	14
f	15	16
g	17	18
A	19	20
b	21	22
c	23	24
d Crispin, Mart. --	25	26
e	27	28
f	29	30
g S. SIMON, --	31	1
A	2	3
b	4	5
c	6	7
d	8	9
e	10	11
f	12	13
g	14	15
A	16	17
b	18	19
c	20	21
d	22	23
e	24	25
f	26	27
g	28	29
A	30	31
b	1	2
c	3	4

NOVEMBER

The CALENDAR.

NOVEMBER hath xxx. Days.

		MORNING PRAYER.		EVENING PRAYER.	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
1 d	ALL SAINTS.				
2 e		Ecclusi 16	Luke 18	Ecclusi 17	Col. — 2
3 f		18	19	19	3
4 g		20	20	21	4
5 A	PAPIST CON.	22	21	23	1 Thel. 1
6 b	Leonard, Con.	24	22	* 25	2
7 c		27	23	28	3
8 d		29	24	† 30	4
9 e		31	John — 1	32	5
10 f		33	2	34	2 Thel. 1
11 g	S. Martin.	35	3	36	2
12 A		37	4	38	3
13 b	Britius, Bish.	39	5	40	1 Tim. 1
14 c		41	6	42	— 2, 3
15 d	Machutus, Bish.	43	7	44	4
16 e		45	8	† 46	5
17 f	Hugh, Bish.	47	9	48	6
18 g		49	10	50	2 Tim. 1
19 A		51	11	Baruch 1	2
20 b	Edm. K. & M.	Baruch 2	12	3	3
21 c		4	13	5	4
22 d	Cecilia, V. & M.	6	14	Hift. Su.	Titus — 1
23 e	S. Clement. —	Bel. & D.	15	Isaiah — 1	— 2, 3
24 f		Isaiah — 2	16	3	Philem.
25 g	Cathar. V. & M.	4	17	5	Hebr. — 1
26 A		6	18	7	2
27 b		8	19	9	3
28 c		10	20	11	4
29 d	— Fast.	12	21	13	5
30 e	S. ANDREW.		Acts — 1		6

Note, That * Ecclus 25. is to be read only to ver. 13. and † Ecclus 30. only to ver. 18. and ‡ Ecclus 46. only to ver. 20.

DECEMBER

The CALENDAR.

DECEMBER hath xxxi. Days.

		MORNING PRAYER.		EVENING PRAYER	
		1 Lesson	2 Lesson	1 Lesson	2 Lesson
1 f		Isaiah 14	Acts — 2	Isaiah 15	Hebr. —
2 g		16	3	17	
3 A		18	4	19	
4 b		20, 21	5	2	1
5 c		23	6	2	1
6 d	Nicolas, Bish.	25	7 to v. 30	2	1
7 e		27	7 ver. 30	28	1
8 f	Conception of—	29	8	30	James —
9 g	(the B. V. M.)	31	9	32	
10 A		33	10	34	
11 b		35	11	36	
12 c		37	12	38	
13 d	Lucy, V. & M.	39	13	40	1 Pet. —
14 e		41	14	42	
15 f		43	15	44	
16 g	O Sapientia.	45	15	46	
17 A		47	17	48	
18 b		49	18	50	2 Pet. —
19 c		51	19	52	
20 d	Fast.	53	20	54	
21 e	S. THOMAS.		21		1 John
22 f		55	22	56	
23 g		57	23	58	
24 A	Fast.	59	24	60	
25 b	CHRISTMAS.				
26 c	S. STEPHEN.				
27 d	S. JOHN.				
28 e	INNOCENTS.		25		
29 f		61	26	62	2 John
30 g		63	27	6	3 John
31 A	Silvest. Bish.	65	28	6	Jude

TABLES and RULES for the Moveable and Immoveable FEASTS; Together with the Days of Fasting and Abstinence, through the whole Year.

RULES to know when the Moveable Feasts, and Holy-days begin.

Easter-day, on which the rest depend, is always the First Sunday after the Full Moon, which happens upon, or next after the Twentieth First Day of March; and if the Full Moon happens upon a Sunday, *Easter-day* is the Sunday after.

Advent-Sunday is always the nearest Sunday to the Feast of St. Andrew whether before or after.

Septuagesima	} Sunday is {	Nine	} Weeks before
Sexagesima		Eight	
Quinquagesima		Seven	
Quadragesima		Six	
Rogation Sunday	} is {	Five Weeks	} after Easter.
Ascension Day		Forty Days.	
Whitsunday		Seven Weeks	
Trinity-Sunday		Eight Weeks	

A TABLE of all the FEASTS that are to be observed in the Church of England throughout the Year.

ALL Sundays in the Year.

The Days of the Feasts of	The Circumcision of our Lord Jesus Christ.
	The Epiphany.
	The Conversion of S. Paul.
	The purification of the Blessed Virgin.
	S. Matthias the Apostle.
	The Annunciation of the Blessed Virgin.
	S. Mark the Evangelist.
	S. Philip and S. James the Apostles.
	The Ascension of our Lord Jesus Christ.
	S. Barnabas.
	The Nativity of S. John Baptist.
	Monday and Tuesday in Easter-week.

The Days of the Feasts of	S. Peter the Apostle.
	S. James the Apostle.
	S. Bartholomew the Apostle.
	S. Matthew the Apostle.
	S. Michael and all Angels.
	S. Luke the Evangelist.
	S. Simon and S. Jude the Apostles.
	All Saints.
	S. Andrew the Apostle.
	S. Thomas the Apostle.
	The Nativity of our Lord.
	S. Stephen the Martyr.
	S. John the Evangelist.
	The Holy Innocents.
	Monday and Tuesday in Whitsun-week.

A TABLE

A TABLE of the VIGILS, FASTS, and Days of Abstinence, to be observed in the Year.

T he Evens or Vigils before.	The Nativity of our Lord.
	The Purification of the Blessed Virgin <i>Mary</i> .
	The Annunciation of the Blessed Virgin.
	<i>Easter-day.</i>
	<i>Ascension-day.</i>
	<i>Pentecost</i>
	S. <i>Mattbias</i>
	S. <i>John Baptist.</i>
	S. <i>Peter.</i>
	S. <i>James.</i>
	S. <i>Bartholemew.</i>
	S. <i>Matthew.</i>
	S. <i>Simon and S. Jude.</i>
	S. <i>Andrew.</i>
	S. <i>Thomas.</i>
	All Saints.

Note, That if any of these Feast-days fall upon a *Monday*, then the Vigil or Fast-day shall be kept upon the *Saturday*, and not upon the *Sunday* next before it,

DAYS of Fasting, or Abstinence.

I. **T**he Forty Days of Lent.

II. The Ember-days at the Four Seasons, being the Wednesday, Friday, and Saturday after the First Sunday in Lent, the Feast of Pentecost, *September 14, December 13.*

III. The Three Rogation-days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord

IV. All the Fridays in the Year, except *Christmas-day.*

Certain Solemn DAYS, for which particular Services are appointed.

I. **T**he Fifth Day of *November*, being the Day kept in Memory of the Papiſts Conſpiracy.

II. The Thirtieth Day of *January*, being the Day kept in Memory of the Martyrdom of King *Charles* the First.

III. The Nine and twentieth Day of *May*, being the Day kept in Memory of the Birth and Return of King *Charles* the Second.

IV. The Twenty second Day of *June*, being the Day on which His Majesty began his Happy Reign.

TABLE

TABLE to find EASTER-DAY from the present Time, till the Year 1899 inclusive, according to the foregoing Calendar.

Golden Number.	Day of the Month.	Sunday Letter
14	March 21	C
3	22	D
	23	E
11	24	F
	25	G
19	26	A
8	27	B
	28	C
16	29	D
5	30	E
	31	F
13	April 1	G
2	2	A
	3	B
10	4	C
	5	D
18	6	E
7	7	F
	8	G
15	9	A
4	10	B
	11	C
12	12	D
1	13	E
	14	F
9	15	G
	16	A
17	17	B
6	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

This Table contains so much of the Calendar as is necessary for the determining of *Easter*; to find which, look for the Golden Number of the Year in the First Column of the Table, against which stands the Day of the Paschal Full Moon; then look in the Third Column for the Sunday Letter, next after the Day of the Full Moon, and the Day of the Month standing against that Sunday Letter is *Easter-day*. If the Full Moon happens upon a Sunday, then (according to the First Rule) the next Sunday after is *Easter-day*.

To find the Golden Number, or prime, add one to the Year of our Lord, and then divide by 19: the Remainder, if any, is the Golden Number; but if nothing remaineth, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, according to the Calendar, until the Year 1799 inclusive, add to the Year of our Lord its Fourth Part, omitting Fractions, and also the Number 1: Divide the Sum by 7; and if there is no Remainder, then A is the Sunday Letter: But if any Number remaineth, then the Letter, standing against that Number in the small annexed Table, is the Sunday Letter.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

For the next Century, that is, from the Year 1800 till the Year 1899 inclusive, add to the current Year only its Fourth Part, and then divide by 7, and proceed as in the last Rule.

Note, That in all Bissextile or Leap-Years, the Letter found, as above, will be the Sunday Letter from the intercalated Day exclusive, to the end of the Year.

Another

Another TABLE to find EASTER
till the Year 1899 inclusive.

SUNDAY LETTERS.

Golden Number.	A	B	C	D	E	F	G
I	April 16	17	18	19	20	14	15
II	April 9	3	4	5	6	7	8
III	Mar. 26	27	28	29	23	24	25
IV	April 16	17	11	12	13	14	15
V	April 2	3	4	5	6	Mar. 31	April 1
VI	April 23	24	25	19	20	21	22
VII	April 9	10	11	12	13	14	8
VIII	April 2	3	Mar. 28	29	30	31	April 1
IX	April 16	17	18	19	20	21	22
X	April 9	10	11	5	6	7	8
XI	Mar. 26	27	28	29	30	31	25
XII	April 16	17	18	19	13	14	15
XIII	April 2	3	4	5	6	7	8
XIV	Mar. 26	27	28	22	23	24	25
XV	April 16	10	11	12	13	14	15
XVI	April 2	3	4	5	Mar. 30	31	April 1
XVII	April 23	24	18	19	20	21	22
XVIII	April 9	10	11	12	13	7	8
XIX	April 2	Mar 27	28	29	30	31	April 1

TO make use of the preceding Table, find the Sunday Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime in the same Line under the Sunday Letter, you have the Day of the Month on which *Easter* falleth that Year. But *Note*, That the Name of the Month is set on the Left Hand, or just with the Figure; and followeth not, as in other Tables, by Discent, but Collateral.

A TABLE of the Moveable FEASTS for Fifty two Years according to the foregoing Calendar.

The Year of our LORD.	The Golden Number.	The Epact.	Sunday Letter.	Sundays after Epiphany.	Septuagesima Sunday.	The first Day of Lent.
1756	9	28	D C	5	Feb. 15	Mar. 3
1757	10	9	B	4	6	Feb. 23
1758	11	20	A	2	Jan. 22	8
1759	12	1	G	5	Feb. 11	28
1760	13	12	F E	3	3	20
1761	14	23	D	1	Jan. 18	4
1762	15	4	C	4	Feb. 7	24
1763	16	15	B	3	Jan. 30	16
1764	17	26	A G	6	Feb. 19	Mar. 7
1765	18	7	F	3	3	Feb. 20
1766	19	18	E	2	Jan. 26	12
1767	1	0	D	5	Feb. 15	Mar. 4
1768	2	11	C B	3	Jan. 31	Feb. 17
1769	3	22	A	2	22	8
1770	4	3	G	5	Feb. 11	28
1771	5	14	F	2	Jan. 27	13
1772	6	25	E D	5	Feb. 16	Mar. 4
1773	7	6	C	4	7	Feb. 24
1774	8	17	B	3	Jan. 30	16
1775	9	28	A	5	Feb. 12	Mar. 1
1776	10	9	G F	4	4	Feb. 21
1777	11	20	E	2	Jan. 26	12
1778	12	1	D	5	Feb. 15	Mar. 4
1779	13	12	C	3	Jan. 31	Feb. 17
1780	14	23	B A	2	23	9
1781	15	4	G	5	Feb. 11	28
1782	16	15	F	2	Jan. 27	13
1783	17	26	E	5	Feb. 16	Mar. 5
1784	18	7	D C	4	8	Feb. 25
1785	19	18	B	2	Jan. 23	9
1786	1	0	A	5	Feb. 12	Mar. 1
1787	2	11	G	4	4	Feb. 21
1788	3	22	F E	1	Jan. 20	6
1789	4	3	D	4	Feb. 8	25
1790	5	14	C	3	Jan. 31	17
1791	6	25	B	6	Feb. 20	Mar. 9
1792	7	6	A G	4	5	Feb. 22
1793	8	17	F	2	Jan. 27	13
1794	9	28	E	5	Feb. 16	Mar. 5
1795	10	9	D	3	1	Feb. 18
1796	11	20	C B	2	Jan. 24	10
1797	12	1	A	5	Feb. 12	Mar. 1
1798	13	12	G	4	4	Feb. 21
1799	14	23	F	1	Jan. 20	6
1800	15	4	E	4	Feb. 9	26
1801	16	15	D	3	1	28
1802	17	26	C	5	14	Mar. 3
1803	18	7	B	4	6	Feb. 23
1804	19	18	A G	3	Jan. 29	15
1805	1	0	F	4	Feb. 10	Feb. 27
1806	2	11	E	3	2	29
1807	3	22	D	2	Jan. 25	11
1808	4	3	C B	5	Feb. 14	Mar. 2

Another TABLE to find EASTER
till the Year 1899 inclusive.

SUNDAY LETTERS.

Golden Number.	A	B	C	D	E	F	G
I	April 16	17	18	19	20	14	1
II	April 9	3	4	5	6	7	2
III	Mar. 26	27	28	29	23	24	3
IV	April 16	17	11	12	13	14	4
V	April 2	3	4	5	6	Mar. 31	April 1
VI	April 23	24	25	19	20	21	2
VII	April 9	10	11	12	13	14	3
VIII	April 2	3	Mar. 28	29	30	31	April 1
IX	April 16	17	18	19	20	21	2
X	April 9	10	11	5	6	7	3
XI	Mar. 26	27	28	29	30	31	4
XII	April 16	17	18	19	13	14	1
XIII	April 2	3	4	5	6	7	2
XIV	Mar. 26	27	28	22	23	24	3
XV	April 16	10	11	12	13	14	4
XVI	April 2	3	4	5	Mar. 30	31	April 1
XVII	April 23	24	18	19	20	21	2
XVIII	April 9	10	11	12	13	7	3
XIX	April 2	Mar. 27	28	29	30	31	April 1

TO make use of the preceding Table, find the Sunday Letter for the Year in the Uppermost Line, and the Golden Number, or Prime, in the Column of Golden Numbers, and against the Prime in the same Line under the Sunday Letter, you have the Day of the Month on which *Easter* falleth that Year. But *Not* That the Name of the Month is set on the Left Hand, or just with the Figure, and followeth not, as in other Tables, by Discant, but Collateral.

A TABLE of the Moveable FEASTS for Fifty two Year according to the foregoing Calendar.

The Year of our LORD.	The Golden Number.	The Epact.	Sunday Letter	Sundays after Epiphany.	Septuagesima Sunday.	The first Day of Lent.
1756	9	28	DC	5	Feb. 15	Mar. 3
1757	10	9	B	4	6	Feb. 23
1758	11	20	A	3	Jan. 22	8
1759	12	1	G	5	Feb. 11	28
1760	13	12	F	3	3	20
1761	14	23	D	1	Jan. 18	4
1762	15	4	C	4	Feb. 7	24
1763	16	15	B	3	Jan. 30	16
1764	17	26	AG	6	Feb. 19	Mar. 7
1765	18	7	F	3	3	Feb. 20
1766	19	18	E	2	Jan. 26	12
1767	1	0	D	5	Feb. 15	Mar. 4
1768	2	11	CB	3	Jan. 31	Feb. 17
1769	3	22	A	2	22	8
1770	4	3	G	5	Feb. 11	28
1771	5	14	F	2	Jan. 27	13
1772	6	25	ED	5	Feb. 16	Mar. 4
1773	7	6	C	4	7	Feb. 24
1774	8	17	B	3	Jan. 30	16
1775	9	28	A	5	Feb. 12	Mar. 1
1776	10	9	GF	4	4	Feb. 21
1777	11	20	E	2	Jan. 26	12
1778	12	1	D	5	Feb. 15	Mar. 4
1779	13	12	C	3	Jan. 31	Feb. 17
1780	14	23	BA	2	23	9
1781	15	4	G	5	Feb. 11	28
1782	16	15	F	2	Jan. 27	13
1783	17	26	E	5	Feb. 16	Mar. 5
1784	18	7	DC	4	8	Feb. 25
1785	19	18	B	2	Jan. 23	9
1786	1	0	A	5	Feb. 12	Mar. 1
1787	2	11	G	4	4	Feb. 21
1788	3	22	FE	1	Jan. 20	6
1789	4	3	D	4	Feb. 8	25
1790	5	14	C	3	Jan. 31	17
1791	6	25	B	6	Feb. 20	Mar. 9
1792	7	6	AG	4	5	Feb. 22
1793	8	17	F	2	Jan. 27	13
1794	9	28	E	5	Feb. 16	Mar. 5
1795	10	9	D	3	1	Feb. 18
1796	11	20	CB	2	Jan. 24	10
1797	12	1	A	5	Feb. 12	Mar. 1
1798	13	12	G	4	4	Feb. 21
1799	14	23	F	1	Jan. 20	6
1800	15	4	E	4	Feb. 9	26
1801	16	15	D	3	1	18
1802	17	26	C	5	14	Mar. 3
1803	18	7	B	4	6	Feb. 23
1804	19	18	AG	3	Jan. 29	15
1805	1	0	F	4	Feb. 10	Feb. 27
1806	2	11	E	3	2	19
1807	3	22	D	2	Jan. 25	11
1808	4	3	CB	5	Feb. 13	Mar. 2

**TABLE to find EASTER-
Day, from the Year 1900,
to the Year 2199 inclusive**

Golden Numbers.	Day of the Month	Sunday Letters
14	March 22	D
3	23	E
	24	F
11	25	G
	26	A
19	27	B
8	28	C
	29	D
16	30	E
5	31	F
	April 1	G
13	2	A
2	3	B
	4	C
10	5	D
	6	E
18	7	F
7	8	G
	9	A
15	10	B
4	11	C
	12	D
12	13	E
1	14	F
	15	G
9	16	A
17	17	B
6	18	C
	19	D
	20	E
	21	F
	22	G
	23	A
	24	B
	25	C

THE Golden Numbers in the foregoing Calendar will point out the Day of the Paschal Full Moon till the Year of our Lord 1900; at which Time, in Order that the Ecclesiastical Full Moons may fall nearly on the same Days with the real Full Moons, the Golden Numbers must be removed to different Days of the Calendar, as is done in the annexed Table, which contains so much of the Calendar then to be used, as is necessary for finding the Paschal Full Moons, and the Feast of EASTER, from the Year 1900, to the Year 2199 inclusive. This Table is to be made use of, in all respects, as the First Table before inserted, for finding EASTER till the Year 1899.

General TABLES for finding the Dominical or Sunday Letter, and the Places of the Golden Numbers in the Calendar.

T A B L E I.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	5100 5200	5300	5400	5500 5600
5700	5800	5900 6000	6100	6200	6300 6400	6500
6600	6700 6800	6900	7000	7100 7200	7300	7400
7500 7600	7700	7800	7900 8000	8100	8200	8300 8400
8500	8cc.					

TO find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its Fourth Part, omitting Fractions, and also the Number, which in Table I. standeth at the Top of the Column, wherein the Number of Hundreds, contained in that given Year, is found: Divide the Sum by 7, and if there is no Remainder then A is the Sunday Letter; but if any Number remaineth, then the Letter, which standeth under that Number at the Top of the Table, is the Sunday Letter.

T A B L E II.

TABLE II.

1	2	3	1	2	3
Years of our Lord.			Years of our Lord.		
B 1100	C		B 5200	15	
1700	1		5300	16	
1800	1		5400	17	
1900	2		5500	17	
B 2000	2		B 5600	17	
2100	2		5700	18	
2200	3		5800	18	
2300	4		5900	19	
B 2400	3		B 6000	19	
2500	4		6100	19	
2600	5		6200	20	
2700	5		6300	21	
B 2800	5		B 6400	20	
2900	6		6500	21	
3000	6		6600	22	
3100	7		6700	23	
B 3200	7		B 6800	22	
3300	7		6900	23	
3400	8		7000	24	
3500	9		7100	25	
B 3600	8		B 7200	24	
3700	9		7300	25	
3800	10		7400	25	
3900	10		7500	26	
B 4000	10		B 7600	26	
4100	11		7700	26	
4200	12		7800	27	
4300	12		7900	27	
B 4400	12		B 8000	27	
4500	13		8100	28	
4600	13		8200	28	
4700	14		8300	29	
B 4800	14		B 8400	29	
4900	14		8500	30	
5000	15		&c.		
5100	16				

TO find the Month and Days of the Month, to which the Golden Numbers ought to be prefixed in the Calendar, in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the Second Column of Table II. for the given Year, consisting of entire Hundreds, and Note the Number or Cypher which stands against it in the Third Column; then, in Table III. look for the same Number in the Column under any given Golden Number, which when you have found, guide your Eye Sideways to the Left Hand, and in the First Column you will find the Month and Day, to which that Golden Number ought to be prefixed in the Calendar during that Period of One Hundred Years.

The Letter B prefixed to certain Hundredth Years in Table II. denotes those Years which are still to be accounted Bissextile or Leap-Years, in the New Calendar, whereas all the other Hundredth Years are to be accounted only Common Years.

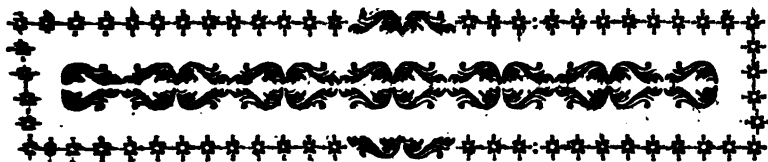
T B B L E 11.

		The GOLDEN NUMBER.																			
Paschal F.	Sun.		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Moon.	Let.																				
March 21	C		8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
March 22	D		9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
March 23	E		10	21	2	13	24	5	16	27	1	19	0	11	22	3	14	25	6	17	28
March 24	F		11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
March 25	G		12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
March 26	A		13	24	5	16	27	8	12	0	11	22	3	14	25	6	17	28	9	20	1
March 27	B		14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
March 28	C		15	26	7	18	29	0	21	2	13	24	5	16	27	8	19	0	11	22	3
March 29	D		16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
March 30	E		17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
March 31	F		18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G		19	0	11	12	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A		20	1	12	23	4	15	26	7	18	29	1	21	2	13	24	5	16	27	8
April 3	B		21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C		22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D		23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E		24	5	16	27	8	19	0	1	12	23	3	14	25	6	17	28	9	20	1
April 7	F		25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G		26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A		27	8	19	0	1	12	23	3	14	25	6	17	28	9	20	1	12	23	4
April 10	B		28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C		29	10	21	2	13	24	5	16	27	1	19	0	11	22	3	14	25	6	17
April 12	D		0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E		1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F		2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G		3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A		4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B		5	16	27	8	19	0	1	12	23	3	14	25	6	17	28	9	20	1	12
April 17	B																				
April 18	C		6	17	28	9	20	1	12	23	4	15	26								
April 18	C		7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

The ORDER for MORNING and EVENING PRAYER, daily to be said and used throughout the Year.

THE Morning and Evening Prayer, shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in Times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the Authority of Parliament; in the Second Year of the Reign of King Edward the Sixth.



T H E
B O O K
O F
C O M M O N P R A Y E R, &c.
I L L U S T R A T E D A N D E X P L A I N E D.

At the beginning of Morning Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow: and then he shall say that which is written after the said sentences.

1. **W**HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

2. I acknowledge my transgressions; and my sin is ever before me. *Psal. li. 3.*

3. Hide thy face from my sins, and blot out all mine iniquities. *Ver. 9.*

P A R A P H R A S E.

1. **L**ET the wickedness of a sinner be ever so great, God will receive him into favour whenever he quits his evil courses, and returns to him by a sincere repentance. For in the same manner that those who have formerly led a virtuous life, shall, if they deviate into sin, forfeit the favour of the Almighty, and destroy their souls, notwithstanding their former goodness: in like manner a wicked man, if he reforms his life and turns to God, will become acceptable to him and partake of his mercy, whereby his soul will be redeemed from eternal damnation.

2. I don't attempt to palliate my guilt by excuses, much less do I deny it; but acknowledge it with sorrow and contrition, never losing sight of it, but retaining always a severe sense of it in my mind.

C

3. O Lord,

4. The sacrifices of God are a broken spirit : a broken heart and a contrite heart, O God, thou wilt not despise. *Ver. 17.*

5. Rent your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

6. To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

7. O Lord, correct me, but with judgment ; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Ps. vi. 3.*

8. Repent ye ; for the Kingdom of heaven is at hand. *St Matt. iii. 2.*

P A R A P H R A S E.

3. O Lord, in the fulness of thy mercy, overlook my transgressions : and from my unfeigned repentance, in which I implore thy assistance, blot my iniquities from the book wherein they stand recorded against me.

4. God is better pleased with a sincere repentance, than with the most pompous oblations which could be made (according to the legal institutions for a broken heart) by a broken heart labouring under that dejection and grief which always accompany a sincere repentance. This is a sacrifice which will never be rejected by the Almighty like the sacrifices offer'd by wicked men merely in compliance with form.

5. You must feel a real and deep regret for having offended God, and not think to appease him by external expressions of sorrow, such as the renting of garments, of which the scripture affords us many instances : for God's graciousness, mercy, tenderness for mankind, and slowness to punish, are high encouragements to sinners to hope for pardon upon their return to God : he may likewise be said to repent him of the evil or punishment which he inflicts upon men, in withdrawing it as soon as they desist to offend.

6. So unbounded is the mercy of Almighty God that he is dispos'd to pardon us, tho' we have never so grievously offended him, and tho' we have, as it were, renounced our allegiance to the Divine Being, and declared open rebellion against him, by notoriously violating his laws, yet still he is ready to pardon us, and offers us the means of reconciliation.

7. O Lord. I beseech thee not to view my faults and imperfections with the severe eye of a judge, but with the indulgence of a merciful father, for I could expect nothing but destruction shouldst thou proceed with me according to rigid justice. 8 Repent of your sins, and endeavour to be reconciled to God before Christ's glorious kingdom begins, which is to be

9. I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son. *St Luke xv. 18, 19.*

10. Enter not into judgment with thy servant, O Lord ; for in thy sight shall no man living be justified. *Pf. cxliiii. 2.*

11. If we say that we have no sin, we deceive ourselves, and the truth is not in us : but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St John i. 8, 9.*

1. **D**early beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness : and that we should not dissemble, nor cloke them before the face of Almighty God

P A R A P H R A S E.

be preceded by the general judgment ; and if you should appear at the tribunal of God unprepared, and without having repented of your sins, you must expect to perish everlastingly.

9. I will, after the example of the prodigal son, lying under the oppression of the guilt and misery which my sins have brought upon me, return to my heavenly Father, and acknowledge the heinousness of them, whereby I have deservedly forfeited his favour and protection.

10 O Lord, do not too severely mark what I have done amiss ;—the word in the original Hebrew signifies, do not enter into judgment with me, or carry me before thy awful tribunal ;—for shouldst thou exact perfect righteousness, the most upright man cannot stand the trial ; no man living can expect salvation for his own righteousness, the very best of men cannot expect to be saved by his good works, but must depend upon thy mercy.

11. This life being a state which can never attain to perfection, and the very best men being obnoxious to great failings, to say that we are entirely free from the dominion of sin, is altogether false and absurd, it is utterly inconsistent with the truth and simplicity of our religion : but if we acknowledge our sins before God, and sincerely repent of them, his mercy being equal to his justice, he will pardon us upon our fulfilling those conditions, and will, for the time to come, preserve us from any mortal sin, by affording us the assistance of his holy spirit, which will confirm and establish us in every good work. *Rom. xvi. 20.*

1. My beloved brethren and fellow christians, the holy scriptures, whose authority is acknowledg'd by you, and by all true believers, not

our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. 2. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite

P A R A P H R A S E.

only in the parts which I have just read to you but in their whole tenour, do exhort us to confess unto God our numerous transgressions of his sacred laws : besides, it is the height of folly for us to hope to conceal them from the searcher of hearts, from whose piercing sight no secrets can escape. Our guilt would be greatly enhanced by hypocrisy, should we, notwithstanding our many sins, attempt to justify ourselves in the awful presence of the Almighty. It is our duty, as christians, to perform these three parts of true repentance : first, we should, with an humble and contrite heart, confess our sins before God, like the publican who addressed the Almighty in these pathetic terms—God be merciful to me a sinner : secondly, to this we should add a real and unfeign'd sorrow, for having offended the Almighty, and for having justly incurr'd his displeasure : And lastly, we should, above all, take such a disgust against our sins, as to resolve to forsake them for ever, and to regulate the remainder of our lives according to God's holy law. We need never despair of God's forgiveness, if we repent of our sins in this manner ; but we should not presume that even such a repentance will entitle us to claim impunity of our sins from God ; for this we must rely wholly upon that infinite goodness and mercy which is offer'd to us by his son our Saviour Jesus Christ. It is the mystery of redemption alone that can save us ; we cannot hope to have our sins wash'd away, but by the blood of our blessed Lord who suffer'd for us upon the cross.

2. And altho' we ought at all times, or in those frequent private devotions which are enjoined us by our religion, to perform this duty of confession, which is so important a part of prayer, it is in a particular manner incumbent upon us to have recourse to it in the public assemblies of christians, who meet together to acquit themselves of the four great duties enjoined them by religious worship : first, to return thanks for favours already conferr'd upon them : secondly, to praise and adore the Almighty for his transcendent goodness : thirdly, to hear God's word read and preached : fourthly, to intreat God to bestow spiritual and temporal blessings upon them. But without a confession of our sins, and the other essential parts of true repentance, we cannot discharge any of these public duties. As long as we remain in our sins we cannot render an acceptable thank-

and necessary, as well for the body as the soul. 3. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

A general Confession, to be said of the whole Congregation, after the Minister, all kneeling.

1. **A**LMIGHTY, and most merciful Father. 2. We have erred and strayed from thy ways like lost sheep. 3. We have followed too much the devices and de-

P A R A P H R A S E

misgiving unto the Lord; we cannot praise and admire his divine perfections, till we have forsaken our evil courses; whilst we are enslaved to worldly lusts, we cannot be devout hearers of his holy word; nor can we hope that our prayers will be accepted, whilst the wickedness of our lives render us abominable in the sight of our creator.

3. I therefore, in the most earnest manner, request all of you, who are upon this solemn occasion, to prostrate yourselves before God and address him with fervent prayer, which I, as the minister of God, offer up to the throne of his grace both for you and myself; I do not perform this duty alone, as the priest did under the Jewish dispensation, and as the papists, who have imitated them, do at present, but I desire you, who enjoy higher privileges by virtue of Christ's covenant, to accompany me rather with purity of heart; repeating after me the form of words prescribed by the church upon this occasion; intreating you, that you would endeavour to animate your hearts with that warmth, sincerity, and devotion, and be attentive and serious as the worship of God requires; taking care, in all your responses, equally to avoid a loud and clamorous voice, as well as one low and inarticulate, and that you make use only of an humble voice suited to the solemnity of the occasion.

1. O Lord, we make application to thee on account of those attributes of thine, which must dispose thee to pardon sinners; thy Omnipotence, from which we may hope for constant assistance, and thy mercy, which makes thee always ready to afford it to us: being filled with hopes of forgiveness by that relation of fatherhood, which thou hast been pleased to own that thou bearest towards us.

2. We, with the utmost confusion, confess the many sins and errors which we have been surprised into; we have wander'd from the paths of our duty, and stray'd from the ways which we were directed to walk in by the holy religion which thou hast revealed: and this, according to the comparison of our Saviour, after the manner of those lost sheep that stray from their shepherds, and are thereby exposed to a variety of dangers.

3. We

fires of our own hearts. 4. We have offended against thy holy laws. 5. We have left undone those things which we ought to have done; 6. And we have done those things which we ought not to have done; 7. And there is no health in us. 8. But thou, O Lord, have mercy upon us, miserable offenders. 9. Spare thou them, O God, which confess their faults. 10. Restore thou them that are penitent; 11. According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life; To the glory of thy holy Name. Amen.

P A R A P H R A S E.

3. We acknowledge that we have too often yielded to those unlawful desires which we have been prompted to by the corruption of our nature, occasioned by original sin.

4. To these we have added many positive breaches of thy holy laws, the observance of which has been so strictly enjoined us.

5. We, moreover, acknowledge ourselves to have been guilty of many sins of omission, in neglecting the duties commanded us.

6. And we have also been guilty of many sins of commission, by doing such actions as are forbidden by the law of God.

7. So that there is no part of our souls free from the infection of sin, but the disease with which they labour, is almost universal; or, (in other words) we cannot hope for health or salvation from ourselves.

8. We therefore have recourse to thy goodness, O God, and humbly implore thy aid, to deliver us from this burden of our sins.

9. Remit therefore, we intreat thee, the punishment which we have incurred by our sins, upon our confession of them, and hearty repentance of them.

10. And if our penitence be sincere, restore us to the place which we formerly held in thy favour, and which we have forfeited by our transgressions; and let us partake of the benefits of thine elect saints, whose privileges all wicked and impenitent sinners are excluded from.

11. According to the promises which thou hast made unto us in the gospel-revelation, delivered to us by Jesus Christ. Therefore we beseech thee, O gracious God, not in the name of any saint or angel, but in the name of thy dear Son, as thou hast promised to give whatever we ask in his name, (*John* xvi. 23.) to assist us so powerfully with the grace of thy Holy Spirit, that, for the time to come, we may faithfully acquit ourselves of every part of our christian duty: that we may lead a godly life, by paying a devout worship to the Almighty: that we may live righteously, in behaving with justice and charity to our neighbours, and soberly,

ILLUSTRATED AND EXPLAINED.

7

The Absolution, or Remission of Sins, to be pronounced by the Priest alone, standing; the People still kneeling.

1. **A** Lmighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather ~~that~~ he may turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. 2. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit; that those things may please him, which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord.

The People shall answer here, and at the End of all other Prayers, Amen.

P A R A P H R A S E.

in performing all the duties of temperance, chastity, and other virtues, which more immediately concern ourselves. Nor do we desire this, in order to reflect honour upon ourselves, or to acquire any merit by leading such a religious life, but only, that the greater glory may be ascribed to thy goodness, by whose grace we hope to have this wonderful change effected in our hearts.

1. The almighty God, who is invested with power over all things in heaven and earth, who does not desire that any sinner should be everlastingly unhappy; (*Ezek. xviii. 28.*) but rather that he should escape perdition, and enjoy an happy eternity; and to this end, hath impowered the ministers of the gospel, and even given them positive orders, (*Matth. xviii. 18. John xx. 23*) to declare remission of sins to all sincere penitents: he, by the mouth of his minister, pronounceth pardon and absolution to all who are possessed of the requisite qualifications for it, *i. e.* sincere repentance of his sins, and a firm belief of his Holy Gospel. *Mark xv. Acts xx. 21.*

2. Therefore, that we may reap the benefit of this holy ordinance, let us pray to God, who is the giver of every good and perfect gift, (*James i. 17.*) to bestow upon us the grace of true repentance and the assistance of his Holy Spirit, for without the aid of this blessed Spirit, which strengthens our weakness and heals our infirmities, our devotion can never be acceptable to him: the assistance of his Holy Spirit is likewise necessary
to

Then the Minister shall kneel, and say the Lord's Prayer with an audible Voice; the People also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

1. **O**UR Father, 2. which art in Heaven; 3. Hallowed be thy Name. 4. Thy Kingdom come. 5. Thy will be done in Earth, As it is in Heaven. 6. Give us this day our daily bread. 7. And forgive us our trespases, as we forgive them that trespass against us. 8. And

P A R A P H R A S E.

to prevent us from relapsing into a sinful state, but that our souls, which formerly have been defiled with many vices, may shine with that purity and holiness which the gospel requires. So that, when we quit this transitory life, we may enter into the joy of the Father, thro' the merits of Jesus Christ, our ever blessed Redeemer.

1. We have recourse to thee, O God, who, by the great work of creation, art the father of us and all mankind, but art, in a more particular manner, the father of us christians by adoption. *Rom. viii. 15.*

2. Offering up our petitions unto thee, the great God of heaven and earth, whose throne and peculiar place of residence is in the empyreum or heaven of heavens. *Isa. lxvi. 1. Matt. v. 39.*

3. It is our desire, and we will exert our utmost efforts, that thy name, (*Exod. xx. 7.*) and whatsoever has any connection with thee, may be held sacred and preserved from any manner of contempt, and moreover be honoured with distinguishing marks of respect and adoration.

4. We also ardently wish for the time when thy glorious kingdom, which cannot be inherited by flesh and blood, shall commence, (*1 Cor. xv. 20.*) and into which the elect are to be received. *Matt. xxv. 34, 5.*

5. We pray thee, O Lord, to hasten thy kingdom of grace, introductory to thy kingdom of glory hereafter, that all our irregular passions and sensual affections, being subdued by thee our king and governor, we may be numbered amongst those blessed, who are poor in spirit, and to whom thy dear Son our redeemer has appropriated the kingdom of heaven. We pray farther, that we christians here upon earth may discharge our duty to God, and conform ourselves to his will, made known to us by the preaching of the gospel, with as much readiness and punctuality as the angels in heaven perform it. *Pf. ciii. 21. Matt. xviii. 10.*

6. We petition thee farther to supply us with our daily sustenance, (*1 Tim. vi. 8.*) not only with bread, but with cloaths and all the other necessities of life, in such proportion as thou shalt judge proper.

7. Intreating thee to pardon our sins, as well great as small, both of which render us obnoxious to divine justice, as we, on our part, profess to have freely forgiven all those who have offended against us, knowing that we cannot otherwise hope for the mercy of God. *Matt. vi. 15.*

8. We

lead us not into temptation ; 9. But deliver us from evil :
10. For thine is the Kingdom, And the Power, And the
Glory, For ever and ever. Amen.

Then likewise he shall say,

O Lord; open thou our lips,

Ans. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Ans. O Lord, make haste to help us.

P A R A P H R A S E.

8. We request of thee, that thou wouldst be pleased to preserve us from any strong temptation, which we may not have strength to overcome, (*Matt. xxvi. 40.*) for the immediate government of thy kingdom of grace in this wicked and perverse generation. Let not any trying temptation be laid in our way, in this, too apt to be biased and corrupt, state of feeble nature ; give us not over into the enemy's hand ; forsake us not in our spiritual conflict ; guide us in the way of thy commandments ; and grant that, thro' Christ, we may be conquerors, not conquered by the worldly and glittering allurements to sin ; or if we fall into temptations, afford us such a potent assistance of thy grace, as may enable us to get the better of them. *2 Cor. xii. 9.*

9. But rescue us from every evil to which human nature is obnoxious, as well from the dominion of sin, (*Eph. ii. 1. Heb. x. 12.*) as that of calamities, and that from evil occasioned by the malice of evil spirits. *Job, i. 6, 8. Rev. xii. 8.*

10. These blessings, we trust, thou wilt not withhold from us ; thy divine perfections giving us encouragement to expect them from thee ; for thine is the empire and supreme command over all things, and thy unlimited power no being can resist ; (*1 Chron. xxix. 10. Jud. 25.*) thou art invested with infinite power, and nothing can oppose thee ; (*Job, xxxiii. 11. Psal. lxxv. 7.*) and thy own glory is displayed in making thy creatures happy. *Jud. 25. Eph. i. 6.*

Priest. Do thou, O God, who hast bestowed upon us the gift of utterance, (*Exod. iv. 11. Prov. x. 32.*) by thy Holy Spirit, assist us in our devotions.

Answer. And then we shall speak forth thy praise, as we are in duty bound.

Priest. Delay not to afford us thy assistance, in promoting all things necessary for our salvation.

Answer. And be not backward in supplying us with whatever may help us forward in that most important of all our concerns.

D

Priest.

Here all standing up, the Priest shall say.

Glory be to the Father, and to the Son: and to the Holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Ans. The Lord's Name be praised.

Then shall be said or sung this Psalm following; except on Easter-day, upon which another Anthem is appointed: And on the Nineteenth Day of every Month it is not to be read here, but in the ordinary Course of the Psalms.

Venite, exultemus Domino. Psal. xc.

1. **O** Come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.
2. Let us come before his presence with thanksgiving: and shew ourselves glad in him with psalms.
3. For the Lord is a great God: and a great King above all gods.
4. In his hand are all the corners of the earth: and the strength of the hills is his also.
5. The sea is his, and he made it: and his hands prepared the dry land.

P A R A P H R A S E.

Priest. All glory be ascribed to God the Father, God the Son, and God the Holy Ghost.

Answer. They have existed in glory from all eternity, still continue to exist, and will exist for ever. Amen.

Priest. Sing an hallelujah unto the Lord.

Answer. Hallelujah.

1. Come, let us exert ourselves in singing forth the praises of the Lord, let us make a jubilee before our God and our blessed Redeemer.
2. Let us present ourselves before the ark, the special place where he manifests his Divine Presence, with giving of thanks: and rejoice before him with psalmody.
3. For Jehovah our God, is not an imaginary being, like the gods of the heathens, but the Creator of the universe, the only true God.
4. The darkest corners and the lowest caverns of the earth were at first made by him, and still remain at his disposal: he has a right and sovereignty over the most lofty mountains, mountains that are of such a prodigious height that they tire those who attempt to ascend them.

5. Our

6. O come, let us worship, and fall down : and kneel before the Lord our Maker.

7. For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8. To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9. When your fathers tempted me : proved me, and saw my works.

10. Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways :

11. Unto whom I swear in my wrath : that they should not enter into my rest.

P A R A P H R A S E.

5. Our God is the same great Being, who, by the like virtue of creation, has a right both to ocean and dry land, throughout their whole extent.

6. In order to animate us still farther to the worship of this only great and true God, let us consider him as the Creator of the whole human race, and upon that account, let us prostrate ourselves before him with the utmost fervour of devotion.

7. But it is more particularly incumbent upon us, the seed of Abraham, to praise him, as he has singled us out for his peculiar people, taking the same care of us that a shepherd does of his flock.

8. But then we should not flatter ourselves that God will be our God, and that we shall be his chosen people, if in this our day we neglect to listen to his voice, (*Numb. xix. 22.*) and obey his laws, but exasperate him by our perverseness and disobedience, as our forefathers did in times past, at *Massah* and *Meribah*. *Exod. xvii. 2. 7.*

9. When the Jews your ancestors, in ages past had a mind (as God Almighty speaks (*Exod. xvii. 2.*) to tempt me and prove me, how far my Almighty Power extended, and to put me upon unnecessary miracles, in order to gratify their vain curiosity ; tho' they had been abundantly convinced of my Omnipotence by the wonders which I performed upon their account in the land of Egypt.

10. During the space of forty years (*Numb. xiv. 23.*) was I vexed with the perverseness of this untoward generation ; which drew from me this solemn declaration, I the Lord God, have said this is an evil congregation, (*Numb. xiv. 27.*) that have an heart entirely alienated from me, and that never duly attended to those great works which I did for them.

11. Which ungrateful behaviour so highly incensed me, that I declared with an oath, that they should never enter into the land of Canaan, the

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Then shall follow the Psalms in Order as they are appointed. And at the End of every Psalm throughout the Year, and likewise at the End of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answ. As it was in the beginning, is now, and ever shall be : world without end. Amen.

Then shall be read distinctly with an audible Voice the First Lesson, taken out of the Old Testament, as is appointed in the Calendar. (except there be proper Lessons assigned for that day) He that readeth, so standing, and turning himself, as he may best be heard of all such as are present. And after that shall be said or sung in English, the Hymn called Te Deum laudamus, daily throughout the Year.

Note, That before every Lesson, the Minister shall say, Here beginneth such a Chapter, or verse of such a Chapter of such a Book : And after every Lesson, Here endeth the First, or, the Second Lesson.

Te Deum laudamus.

1. **W**E praise thee, O God : we acknowledge thee to be the Lord.
2. All the earth doth worship thee : the Father everlasting.

P A R A P H R A S E

place of their resting after their long wanderings. This oath you will find in *Numbers*, xiv. 23. As I live, your carcasses shall fall in this wilderness : surely they shall not see the land which I sware to their forefathers.

1. We the congregation of thy faithful people, here assembled, do praise thee, O great God, and acknowledge thee to be the Father, Lord, and preserver of heaven and earth.

2. For surely we christians are in duty bound to praise thee, since all the nations of the earth acknowledge thee to be the eternal Father and Creator of the universe ; and, notwithstanding the ignorance and superstition in which they are plunged, agree in paying thee some sort of homage.

3. Nor

3. To thee all Angels cry aloud : the Heavens, and all the Powers therein.
4. To thee Cherubin and Seraphin : continually do cry.
5. Holy, Holy, Holy : Lord God of Sabaoth.
6. Heaven and Earth are full of the Majesty of thy Glory.
7. The glorious company of the Apostles : praise thee.
8. The goodly fellowship of the Prophets : praise thee.
9. The noble army of Martyrs : praise thee.
10. The Holy Church throughout all the world doth acknowledge thee ;
11. The Father : of an infinite Majesty ;
12. Thine honourable, true : and only Son ;

P A R A P H R A S E.

3. Nor is this tribute of praise paid thee by the sons of men alone, but all the angelic orders likewise adore thee, and extol thy name with songs of adoration and thanksgiving.

4. 5. As it is recorded in that prophetic hymn, (*I/a. vi. 3.*) and one Seraphin cried unto another, and said, Holy, Holy, Holy, is the Lord of Hosts.

6. The whole earth is full of his glory.

7. The souls of the blessed Apostles likewise contribute to thy praise, amongst the angelic choir ; the most glorious association of human beings, and next in dignity to the angels themselves ; blessed spirits, who, after having laboured with success in preaching the gospel here on earth, are now translated to the mansions of everlasting bliss to extol the goodness of God with unceasing praises.

8. Next in order come the holy prophets, who hold a distinguished place among the ranks of glorified beings ; they, after having been the heralds who proclaimed the coming of Christ and prepared his way, have now attained to a share in his glory, and partake of a very honourable place in his kingdom ; praising thee for ever in the celestial regions.

9. Besides these, there is the illustrious band of martyrs who having by shedding their blood, subdued the world and the devil, are now admitted to a place amidst the choir of heaven, there to sing hallelujahs, to the honour of God to all eternity.

10. Nor is thy praise bounded by the celestial regions, but even thy church on earth however widely spread over the various different countries of the globe, do, with an uniform faith, acquiesce in those mysterious truths which thou hast revealed to us concerning thy nature.

11. Making every day the confession of our faith ; that the first person of thy divine nature is God the Father of an infinite majesty, power and fecundity, by being the source of the divine essence.

12. Moreover, acknowledging that the second person in this ever blessed trinity is God the Son ; not only thy Son by adoption (as thou hast vouch-

13. Also the Holy Ghost ; the Comforter.
 14. Thou art the King of Glory : O Christ.
 15. Thou art the everlasting Son : of the Father.
 16. When thou tookest upon thee to deliver man : thou didst not abhor the Virgin's womb.
 17. When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.
 18. Thou sittest at the right hand of God : in the Glory of the Father.
 19. We believe that thou shalt come : to be our Judge.
-

P A R A P H R A S E.

vouchsafed to make us) but thy true Son, who was produced by thee from all eternity.

13. Lastly, thy church professes her belief in the ever blessed Spirit, who is the third person in the trinity, the paraclete, or comforter, to whose kind aid and salutary influence, we are indebted for all the christian graces we can hope for.

14. But we are obliged to acknowledge concerning thee, O Christ, the second person of the blessed trinity, whom some persons affect to treat with contempt, on account of thy abasement of thyself for our sakes ; that thou art notwithstanding God himself, the heavenly king, and of equal glory with the Father.

15. Thou art the Son of God the Father, begotten of him from all eternity.

16. When thou, at the time of thy agreement with man, in prosecution of thy mediatorsnip, didst take upon thee to deliver man from the wrath of God, to which he was become obnoxious, thou didst not disdain to veil thy omnipotence with our frail flesh, and to be born after the manner of us mortals.

17. When thou, by suffering for our sins, hadst overcome the sting of death and triumphed over the grave (*1 Cor. xv. 15.*) thou didst open the gates of heaven to all who believe in thee, as well patriarchs and prophets who lived in expectation of thy coming, as those who conversed with thee upon earth, and those who believed on thee afterwards upon their testimony. *John xx. 29.*

18. After having thus subdued death, thou hast entered triumphantly into the kingdom of heaven ; and, after having suffered such humiliation upon earth, thou art advanced to sit for ever at the right hand of God, being raised to the highest and most glorious dignity that can be possessed by any being, there constantly interceding with God, and intreating him to shew mercy to weak and sinful men. *Heb. vii. 25.*

19. And we believe that at the last day thou shalt come, attended with multitude of angels, (*Mark viii. 38. 2 Thess. i. 7.*) to judge the quick and the dead. *1 Tim. iv. 1.*

20. We therefore pray thee help thy servants : Whom thou hast redeemed with thy precious blood.

21. Make them to be numbered with thy Saints : in Glory everlasting.

22. O Lord, save thy people : and bless thine heritage.

23. Govern them : and lift them up for ever.

24. Day by day : we magnify thee ;

25. And we worship thy name : ever world without end.

26. Vouchsafe, O Lord : to keep us this day without sin.

27. O Lord, have mercy upon us : have mercy upon us.

28. O Lord, let thy mercy lighten upon us : as our trust is in thee.

29. O Lord, in thee have I trusted : let me never be confounded.

Or this Canticle, *Benedicite, omnia opera Domini.*

1. **O** All ye Works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

P A R A P H R A S E.

20. We therefore beseech thee to bestow upon us, thy servants, the gift of thy grace, pleading thy merits for us ; which, upon our earnest prayers, we trust thou wilt not fail to do, since thou didst spill thy precious blood, in order to procure our redemption.

21. Cause us to be reckoned among the number of the elect saints, who are to inherit eternal glory in the blissful regions of heaven. *Rev. vii. 4.*

22. O Lord preserve thy servants of the laity here present, and bless the clergy who are in a more peculiar manner thy inheritance.

23. Like a careful shepherd govern us all, both clergy and laity, and deliver us from the power of Satan, that wolf who seeks to devour us, (*1 Pet. v. 8.*) and be pleased to draw us up after thee (*xii. 32.*) to that state of immortality of which thou art possessed.

24, 25. Therefore let us all say, in the words of the Psalmist, "every day do we bless thee and praise thy name for ever and ever." *Psal. civ. 2.*

26. Vouchsafe therefore to answer the petitions of this day's devotion, and to keep us free from sin till the course of our public exercise returns again to-morrow.

27. We cry out, Jesu have mercy upon us, in the words of the blind men and lepers. *Matt. xv. 22. Luke xvii. 13.*

28. We, last, conclude our hymn with the words of the Psalmist, "let thy merciful kindness, O Lord: be upon us, like as we do put our trust in thee." *Psal. xxxiii. 21.*

29. In thee have I put my trust, let me never be put to confusion. *Psal. xxxi. 1.*

1. O all

2. O ye Angels of the Lord, bleſs ye the Lord: praife him, and magnify him for ever.

3. O ye Heavens, bleſs ye the Lord: praife him, and magnify him for ever.

4. O ye Waters, that be above the Firmament, bleſs ye the Lord: praife him, and magnify him for ever.

5. O all ye Powers of the Lord, bleſs ye the Lord: praife him, and magnify him for ever.

6. O ye Sun, and Moon, bleſs ye the Lord: praife him, and magnify him for ever.

7. O ye Stars of Heaven, bleſs ye the Lord: praife him, and magnify him for ever.

8. O ye Showers, and Dew, bleſs ye the Lord: praife him, and magnify him for ever.

9. O ye winds of God, bleſs ye the Lord: praife him, and magnify him for ever.

10. O ye Fire, and Heat, bleſs ye the Lord: praife him, and magnify him for ever.

11. O ye Winter, and Summer, bleſs ye the Lord: praife him, and magnify him for ever.

P A R A P H R A S E.

1. O all things, animate and inanimate, join to bleſs the Lord: praife him, and exalt his name for ever.

2. O ye beings of an higher order, bleſs ye the Lord: praife him, and extol his name for ever.

3. O ye heavens, bleſs the name of the Almighty: beſtow your praises upon his name, and magnify him to all eternity.

4. O ye waters that occupy the ſpaces above the firmament, bleſs ye the moſt High: praife him and magnify him for ever.

5. O all ye powers ſubordinate to the Almighty, bleſs ye the Lord: praife him and magnify him for ever.

6. O ye ſun and moon, glorious luminaries that rule the day and the night, bleſs ye the Lord, praife him and magnify his name for ever.

7. O ye ſtars of heaven, whoſe rays diſpel the darkneſs of the night, bleſs ye the Lord, praife him and magnify his name for ever.

8. O ye ſhowers and dew, to which the earth owes its fertility, bleſs the all-bounteous Author of nature, praife him and extol his name for ever.

9. O ye winds of heaven that purify the air, bleſs ye the Lord, praife him and magnify him for ever.

10. O ye fire and heat, which are productive of ſo many bleſſings to mankind, bleſs ye our benevolent Creator, praife him and magnify his name for ever.

11. O ye

12. O ye Dew, and Frosts, bleſs ye the Lord: praife him, and magnify him for ever.

O ye Froſt, and Cold, bleſs ye the Lord: praife him, and magnify him for ever.

O ye Ice, and Snow, bleſs ye the Lord: praife him, and magnify him for ever.

13. O ye Nights, and Days, bleſs ye the Lord: praife him, and magnify him for ever.

14. O ye Light, and Darkneſs, bleſs ye the Lord: praife him, and magnify him for ever.

15. O ye Lightnings, and Clouds, bleſs ye the Lord: praife him, and magnify him for ever.

16. O let the Earth bleſs the Lord: yea, let it praife him, and magnify him for ever.

17. O ye Mountains, and Hills, bleſs ye the Lord: praife him, and magnify him for ever.

18. O all ye green Things upon the Earth, bleſs ye the Lord: praife him, and magnify him for ever.

19. O ye Wells, bleſs ye the Lord: praife him, and magnify him for ever.

P A R A P H R A S E.

11. O ye winter and ſummer, who, by alternate heat and cold do good to the earth, bleſs ye the Lord, praife him and magnify him for ever.

12. O ye dews and froſts ſo beneficial to the earth, praife the Lord and magnify his name for ever.

13. O ye nights and days, who, by alternately ſucceeding each other, afford to men a proper ſeaſon both for labour and reſoſe, bleſs ye the Lord, praife him and magnify him for ever.

14. O light who doſt conſtitute the day, and darkneſs who doſt conſtitute the night, bleſs ye the Lord, praife him and magnify him for ever,

15. O ye lightnings and clouds, whereby both the omnipotence and goodneſs of God are equally diſplayed, bleſs ye his name, praife him and magnify him for ever.

16. O let the earth, made for the uſe of man, bleſs the Lord, nay more, let it raiſe the glory of God, let it extol and magnify his name for ever.

17. O ye mountains and hills, by which the ſurface of the globe is diverſified, bleſs ye the Lord, praife him and magnify his name for ever.

18. O all ye various herbs which are of ſuch high utility to mankind, bleſs the Lord, praife him and magnify his name for ever.

19. O ye wells, which ſupply mankind with ſalubrious draughts, praife the all-bounteous Being, unto whom we owe you, extol and magnify his name for ever.

20. O ye Seas, and Floods, bless ye the Lord: praise him, and magnify him for ever.

21. O ye Whales, and all that move in the Waters, bless ye the Lord: praise him, and magnify him for ever.

22. O all ye Fowls of the Air, bless ye the Lord: praise him, and magnify him for ever.

23. O all ye Beasts and Cattle, bless ye the Lord: praise him, and magnify him for ever.

24. O ye children of Men, bless ye the Lord: praise him, and magnify him for ever.

25. O let Israel bless the Lord: praise him, and magnify him for ever.

26. O ye priests of the Lord, bless ye the Lord: praise him, and magnify him for ever.

27. O ye Servants of the Lord, bless ye the Lord: praise him, and magnify him for ever.

28. O ye Spirits and Souls of the righteous, bless ye the Lord: praise him, and magnify him for ever.

P A R A P H R A S E.

20. O ye seas, whom his Almighty Power heaves at pleasure; O ye floods, bless the Lord, praise him and magnify his name for ever.

21. O ye whales, who in magnitude surpass all creatures that swim in the ocean, join with all that move therein, to bless the Lord, praise him and magnify him for ever.

22. O all ye birds, that wing your way thro' the air, bless ye the Lord, praise him and magnify him for ever.

23. O all ye beasts of the earth, to whom the Lord affords food fit for you, jointly bless the bounteous Creator, praise him and magnify his name for ever.

24. O human beings, whom the Almighty has endowed with the gift of reason, and on whom he has poured his choicest blessings, praise your Benefactor and magnify his name for ever.

25. Let Israel, the peculiar people of the Lord, bless his name, praise and extol him for ever.

26. O ye ministers of God, chosen to serve at his altar, as you are in duty bound, zealously bless the name of the Lord, praise him and magnify him for ever.

27. O all you, who owe allegiance to the Lord, bless his name, praise him and magnify him for ever.

28. O ye spirits and souls of just men made perfect, bless ye the Lord, praise him and glorify his name for ever.

29. O you,

29. O ye holy and humble Men of heart, bless ye the Lord: praise him, and magnify him for ever.

30. O Ananias, Azarias, and Misael, bless ye the Lord: praise him, and magnify him for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be; world without end. Amen.

This shall be read in like manner the Second Lesson, taken out of the New Testament: And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day; or for the Gospel on St. John Baptist's Day.

Benedictus. St. Luke i. 68.

1. **B**LESSED be the Lord God of Israel: for he hath visited, and redeemed his people;
2. And hath raised up a mighty salvation for us: in the house of his servant David;
3. As he spake by the mouth of his holy prophets: which have been since the world began;
4. That we should be saved from our enemies: and from the hands of all that hate us;

P A R A P H R A S E.

29. O you, who are endued with true virtue and humility, bless the Lord, praise and extol him for ever.

30. O Ananias, Azarias, and Misael, bless ye the Lord, exert yourselves to the utmost to praise him and glorify his name.

1. Blessed and praised be the Almighty Sovereign of the world, who is in a more peculiar manner the God of the people of Israel, the rest of mankind remaining in ignorance and idolatry, (*Psal. lxxii. 18. and cvi. 42.*) who has visited, (this expression, according to the Hebrew idiom implies, kindly come to the assistance of his people. *Exod. iii. 16.*) and redeemed them from the slavery of sin.

2. And has raised up such a salutiferous horn, *i. e.* a royal power, (*Dan. vii. 24. Zach. i. 18.*) as will not fail to procure us salvation, and is out of the family of holy David, from whose race the Messiah is to come.

3. Which coming of the Messiah's was foretold by a chain of prophecies from the beginning of the world; when it was declared by the Almighty, that the woman's seed should bruise the serpent's head. *Gen. iii. 15.*

4. The end of whose coming is to rescue us from our most inveterate enemies, the world, the flesh, and the devil.

5. That

Glory be to the Father, and to the Son: and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be world without end. Amen.

Then shall be sung or said the Apostles Creed by the Minister, and the People standing. Except only on such Days as the Creed of St. Athanasius is appointed to be read.

1. **I** Believe in God 2. the Father Almighty, 4. Maker of Heaven and Earth :
5. And in Jesus Christ his only Son our Lord ; 6. Who was conceived by the Holy Ghost, Born of the Virgin

P A R A P H R A S E.

I here make confession of my faith, with regard to those truths which are revealed unto me by God himself, and supported by the divine testimony.

1. I believe that there is one only God. *Deut. iv. 35. 1 Cor. viii. 4.*

2. That he is Father of all men by being their Creator.

But in a peculiar manner the Father of our blessed Lord by eternal generation.

4. I moreover believe that this one God is possessed of an infinite power of doing all things, and governing all things by his will and pleasure, that he was the Maker of Heaven and Earth, *i. e.* the whole universe, and every thing contained in it.

5. I also believe in Jesus Christ, being thoroughly convinced that he is what his name implies, *i. e.* the Saviour of the world ; that he is Christ, or the Messiah, concerning whom prophecies were delivered so long before in the Old Testament. That he is the only Son of God, begotten from all eternity ; it being said concerning him that he came down from heaven, (*John vi. 22.*) and likewise that he made the world, (*Heb. i. 2. Col. i. 15.*) He is moreover, in many parts of scripture, called the Son of God, and we are expressly told that the Divine essence was communicated to him, (*John xvi. 15.*) and that in a manner entirely different from all created beings. (*Heb. i. 13.*) Who is likewise our Lord, by being the true Jehovah, or Lord. (*Hos. i. 7. Matt. iii. 1.*) All things were subjected to his dominion. (*Psalms cx. 5.*) By him we were redeemed from the power of the devil, who had formerly enslaved us. (*Heb. ii. 14. Col. ii. 15.*) By his blood he purchased us, and we voluntarily became his servants and followers by baptism.

6. We moreover believe that tho' Christ was literally man, yet he was not produced after the ordinary methods of conception, but by the miraculous influence of the Holy Ghost : (*Luke i. 35.*) Was born of Mary, a poor maid of David's race, who continued a virgin after that supernatural birth. *Luke i. 27.*

7. That

Mary, 7. Suffered under Pontius Pilate, Was crucified, dead, and buried, 8. He descended into Hell; 9. The third day he rose again from the dead; 10. He ascended into Heaven, 11. and sitteth on the right hand of God the Father Almighty; 12. From thence he shall come to judge the quick and the dead.

13. I believe in the Holy Ghost; 14. The holy Catho-

P A R A P H R A S E.

7. That he suffered an ignominious death upon the cross, as was foretold by the prophet Isaiah; and that this came to pass when Pontius Pilate was imperial procurator of Judea; that he was nailed to a cross, a dreadful and infamous punishment by which the Romans used to put their wicked slaves to death: that in this grievous torment he really expired; (*Luke xxiii. 46. Mark xv. 37.*) and after that was buried by a faithful disciple.

8. And descended into hell or Hades, the abode destined for separate souls.

9. Three days after his crucifixion he rose again, according to his own prediction, delivered in the xxvth chapter of the gospel according to St Matthew.

10. After that, in the presence of a great many witnesses worthy of credit, he ascended in a most glorious manner up into heaven, as the prophet had long before foretold, and was shortly after promoted to a particular honour, which was never conferred upon any person before him.

11. He was admitted to sit on the right hand of God, which is the most honourable place in heaven, wherein his spiritual kingdom commences, and where he tramples upon the necks of his principal adversaries, Sin, Satan, and Death.

12. Whence, at the end of the world, he shall come in a triumphant and glorious procession, accompanied with the angels, and have universal power conferred upon him to judge those who shall then be alive, (*1 Thess. iv. 15.*) and those who shall be rescued from the tomb and restored to life. *Matt. xxv. 31.*

13. I am thoroughly convinced that the Holy Ghost is God himself, and the third person of the blessed trinity; that he is not merely a virtue or grace, according to the erroneous opinion of some, but a person (*Eph. ii. 30.*) who, in scripture, generally goes by the name of the Comforter; and is expressly named GOD in the vth chapter of the Acts, ver. the 4th.

14. I moreover believe that there are a number of men separated from the world by faith in Jesus Christ, that have remained from thee, and shall remain till the coming of Christ; the collective body of these, I call the Catholic Church, which is, in scripture, styled holy, on account of the holy profession of its members, tho' all do not live up to the purity enjoined by it. (*Matt. xiii. 24.*) It is likewise catholic, or universal, because it obtains generally in all parts of the world.

15. I be-

lick Church; 15. The Communion of Saints; 16. The forgiveness of sins; 17. The resurrection of the body; 18. And the life everlasting. Amen.

And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice.

1. The Lord be with you.

Answer. 2. And with thy Spirit.

Minister. 3. Let us pray.

4. Lord, have mercy upon us.

5. *Christ, have mercy upon us.*

Lord, have mercy upon us.

P A R A P H R A S E.

15. I believe that there is a communion of the saints and chosen people of God, with God the Father, God the Son, and God the Holy Ghost, and with all the saints in all the churches, now established in different parts of the earth; as also with all the saints departed this life.

16. I believe moreover, that, whereas we have by our sins incurred the displeasure of the Almighty, we may, by the blood of Christ, by which they are expiated, obtain the remission of them, not only in baptism, but afterwards if our repentance be unfeigned.

17. I believe likewise the resurrection of the body, not only as a thing which may be effected by an omnipotent Being, to whom all things are possible, but as a thing which was generally expected by the Jews: (*Jeb.* xix. 25. *Dan.* xii. 2.) that this is clearly promised under the Gospel, (*Rom.* xiv. 9.) and moreover, that the same identical body shall rise again. And finally, that the resurrection shall be common, both to bad and good men, (*1 Cor.* xv. 23.)

18. I moreover acknowledge, that bad men shall exist to all eternity in torments: (*Mat.* xxv. 41, 46.) and that good men shall enjoy a state of glory exempt from all sorrow and inquietude; (*Rev.* xxi. 4.) that they shall be blessed with the beatific vision, (*1 Cor.* xiii. 12.) and enjoy ineffable pleasures, which surpass the conceptions of mankind. (*1 Cor.* ii. 9.) Amen.

1. I now commend you, my good people, to the blessing of the Almighty, in a form of salutation customary among devout people under the old law. *Ruth* ii. 4.

2. And we, O sacred Pastor, pray in the words of St Paul, that the Lord Jesus may be with your spirit. *2 Tim.* iv. 22.

3. I now advertise you, that after having listened to the several parts of God's word, which have been repeated to you, and having made an open confession of your faith, you should with fervour, betake yourselves to devotion.

4. Lord be merciful to us in the remission of our sins.

5. Christ be merciful to us, &c.

M.

Then the Minister, Clerks, and People, shall say the Lord's Prayer with a loud voice.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

•• See the Paraphrase on the Lord's Prayer, Page 8, 9.

Then the Priest standing up, shall say,

1. O Lord, shew thy mercy upon us.
- Ans.* 2. And grant us thy salvation.
- Priest.* 3. O Lord, save the King.
- Ans.* 4. And mercifully hear us when we call upon thee.
- Priest.* 5. Endue thy ministers with righteousness.
- Ans.* 6. And make thy chosen people joyful.
- Priest.* 7. O Lord, save thy people.
- Ans.* 8. And bless thine inheritance.
- Priest.* 9. Give peace in our time, O Lord.
- Ans.* 10. Because there is none other that fighteth for us, but only thou, O God.

P A R A P H R A S E.

Min. 1. We implore thee, O God, in the words of the Psalmist, to shew thy mercy upon us.

People. 2. And grant us thy salvation, that our souls may enjoy everlasting happiness in heaven.

Priest. 3. O Lord, preserve the life of our sovereign Lord the King.

People. 4. And hear us favourably, when we call upon thy name, and intreat thee to afford him thy protection.

Min. 5. Let thy priests be clothed with the garment of righteousness. *1 Chron. vi. 41.*

6. And let thy priests exult with joy, and sing praises to thy honour, *ibid.*

Min. 7. O Lord, be gracious to the laity who are here assembled to pay thee adoration.

People. 8. And bless the clergy, the lot of thine inheritance.

Min. 9. We apply to thee, O God, after the example of the virtuous princes of the past ages, Solomon, Hezekiah, Josiah, to give us peace and tranquillity, during our existence upon earth.

People. 10. For we are unable to procure it for ourselves; it is a blessing

Priest. 11. O God, make clean our hearts within us.

Answ. 12. And take not thy Holy Spirit from us.

Then shall follow Three Collects; the First of the Day, which shall be the same that is appointed at the Communion; the Second for Peace; the Third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.

The second Collect for Peace.

O God, who art the author of peace, and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The third Collect for Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power, and grant that this day we fall into no sin, neither run into

P A R A P H R A S E.

sing which we can hope from thee alone, whose protecting arm supports us through all the changes and chances of this mortal life.

Min. 11. Let us, with the royal Psalmist, pray to the Almighty, to cleanse our hearts from the pollution of sin. *Psalms* li.

12. And to render us regenerate by the influence of his Holy Spirit. *ibid.*

On the COLLECT for Peace.

O God, from whom alone we can expect the blessings of peace, (*Isaiah* xlv. 7.) and who dost exhort thy servants, in the most serious and pathetic terms, to unity and concord; (*Rom.* xv. 5.) the knowledge of whom constitutes the ineffable bliss of the beatific vision, (*John* xvii. 3. 1.) and whose service is a state of perfect liberty, as the oppression from our adversaries is a state of the most uneasy servitude: we humbly beseech thee, to defend us, thy servants, who cast all our cares upon thee, from all the attacks of our temporal and spiritual adversaries: that we, relying entirely upon thy aid, may be free from all apprehensions of the power and malice of demons or men, being under the protection of Jesus Christ, who hath spoiled the powers of darkness, (*Col.* ii. 15.) and is endued with power to deliver us from every evil work, unto his heavenly kingdom. (*2 Tim.* iv. 18.) *Amen.*

On

any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

In Choirs and places where they sing, here followeth the Anthem.

Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.

A Prayer for the Kings Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes,^o who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *GEORGE*, and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way: Endue him plentifully with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may vanquish and overcome all his enemies; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. *Amen.*

P A R A P H R A S E.

On the COLLECT for Grace.

O heavenly Father, whose paternal tenderness disposes thee, and whose infinite power enables thee to assist us; who, over and above the favours already conferred upon us, hast given us a new instance of thy mercy, in preserving us from the dangers of the past night, and brought us in safety to this morning, we implore the continuance of thy favour, during this day, that we may be empowered to resist all the temptations which assault us, and be secured from all the unhappy accidents to which we are exposed, by the frailty of our nature; humbly imploring thee to direct all our actions by thy infinite foresight and wisdom, that whatever we do, may prove agreeable in thy sight, and be approved by thy unerring judgment: these blessings we hope for, on account of the merits of our blessed Saviour Jesus Christ. *Amen.*

** Paraphrase on the Prayer for the King's Majesty.*

O Lord, who dost condescend to permit us to call thee Father, tho' thy abode is in the Heaven of heavens; thou who art King of kings, and Lord of lords, (1 Tim. vi. 15.) whose providence extends to all the dwellers upon earth, (Luke xii. 7.) but takest a more particular care of those whom thou hast raised to that great and weighty office of the royal dignity;
(Ecc.)

A Prayer for the Royal Family.

A Lmighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen CHARLOTTE, his Royal Highness GEORGE Prince of Wales, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

• *A Prayer for the Clergy and People.*

A Lmighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and Curates, and all Congregations committed to their charge,

P A R A P H R A S E.

(*Ecc.*) we earnestly implore of thee, that thou wouldst, in a more particular manner, afford thy protection to *George* our king, which blessing we are bound in duty to pray for, tho' our sovereign should be of a severe and persecuting temper; but we ought to be more prompt and earnest to implore thy blessing upon so good and gracious a sovereign. We intreat thee to impart to him thy Holy Spirit, (*Eph.* v. 18.) that his heart, being in thy hand, thou mayest direct him during the whole course of his life: endow him with wisdom and intelligence, counsel and might, and all other gifts and graces which are necessary for him, either as a monarch or a christian, grant him a long life, (*P.* xix.) with constant health of body and worldly prosperity; be thou a saving strength to thy anointed, and enable him to vanquish his foreign enemies by victorious arms, and to quell the rebellious attempts of his adversaries at home; and finally, that after spending a religious and happy life in this world, he may enjoy eternal bliss in the life to come. And this we beg for the sake of Christ Jesus our Lord. *Amen.*

Paraphrase on the PRAYER for the Royal Family.

Omnipotent Being, who art the true source of life, and the inexhaustible fountain of goodness, from whence all the blessings of human life do proceed, we humbly intreat thee, to bless our gracious queen *Charlotte*, his royal highness *George* prince of Wales, and all the royal family, who, by the laws of the land, have a claim to the right of succession in their turns: sanctify them with thy Holy Spirit, (*1 Thess.* v. 23.) granting them the riches of thy grace; (*Eph.* i. 7.) and be pleased to confer upon them thy choicest blessings, that they may enjoy as great a portion of felicity as this world can afford, and when thou judgest fit to remove them from this world to the next, let them receive a crown of glory (*1 Pet.* v. 4.) in the everlasting kingdom of God. *Amen.*

Para-

the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

A Prayer of St. Chrysostom.

A Almighty God, who has given us grace at this time with one accord, to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

P A R A P H R A S E.

Paraphrase on the PRAYER for the Clergy and People.

Omnipotent and everlasting God, who alone art able to produce those marvellous effects upon the souls of men, which are often discoverable in the ministry of the preachers of thy gospel, thro' the assistance of thy grace conspiring with their endeavours; we humbly intreat thee, to bestow thy grace, which bringeth salvation, (*Tit. ii. 11.*) upon all the bishops and pastors of thy church, and likewise upon all the different congregations whose souls are committed to their care, and that their efforts may be productive of fruits pleasing in thy sight; we beg of thee that thy blessing, like the continual dropping of a benign dew upon the grass, (*Prov. xix. 12.*) may give an increase to what they plant and water, (*1 Cor. iii. 56.*) in promulgating the word of God, and discharging all the other duties of the ministerial office. And this favour we implore for the honour of Jesus Christ, whose honour is greatly promoted by the increase of his church and the salvation of souls. *Amen.*

Paraphrase on the PRAYER of St Chrysostom.

Omnipotent Being, to whose grace and favour we are indebted for this opportunity of addressing thee, according to the established forms of our religious worship, and who hast promised in thy holy gospel, that where two or three are gathered together in thy name, thou art in the midst of them, (*Matt. xviii. 20.*) and that what they agree on shall be done for them in heaven; (*ibid. ver. 19.*) depending therefore upon that gracious promise which thou hast made to thy church, we humbly implore thee to grant us all the blessings which we have prayed for, whether spiritual or temporal; but, with regard to the latter, we desire them only in such proportion as thou, in thy infinite wisdom, shall judge expedient: intreating thee however, of thy goodness, to afford us all necessary knowledge

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love
God, and the fellowship of the Holy Ghost, be with
us all evermore. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year

P A R A P H R A S E.

in the truths of religion, during the time of our residence in this world
and when we are removed to the other, bestow upon us everlasting life
Amen.

Paraphrase on the Blessing.

My christian brethren, I here conclude this part of the service with the
benediction used by St Paul. (2 Cor. xiii. 14.) committing both you and
myself to the protecting care of the ever-blessed trinity, beseeching the
great God, in whose nature there is both triplicity and unity, that the
grace procured for us by our blessed Lord Jesus Christ, by the glorious
work of the redemption, may absolve us: that the love of the Father,
which we have recovered by the shedding of his blood, may justify us;
and finally, that we may be sanctified by participating of the communion
of the Holy Ghost. *Amen.*



THE

ORDER

FOR

EVENING PRAYER,

DAILY throughout the YEAR.

At the beginning of Evening Prayer, the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow: and then he shall say that which is written after the said sentences.

1. **W**HEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

2. I acknowledge my transgressions, and my sin is ever before me. *Psal. li. 3.*

3. Hide thy face from my sins, and blot out all mine iniquities. *Ver. 9.*

P A R A P H R A S E.

1. **W**Henever the sinner, by a sincere repentance shall return to God, he will be received into favour, notwithstanding the transgressions of his past life, for, (as it appears from the whole tenour of that chapter of *Ezekiel* from whence this verse is taken) as those who have persevered in the habitual practice of virtue, shall forfeit the favour of the Almighty, if they deviate into the paths of sin and destroy their souls, notwithstanding their former righteousness; so shall a wicked man, if he reforms and returns to God, be restored to the divine favour, and rescue his soul from those miseries which are the consequences of unrepented guilt.

2. I do not deny or attempt to palliate my offences, but, with grief and confusion, acknowledge them; letting them make so deep an impression upon me, as to be constantly present to my mind, and ever before my eyes.

3. O Lord, out of thy readiness to pardon sin, do thou, as it were, overlook my offence: and upon my sincere repentance, in which I implore

4. The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. *Ver. 17.*

5. Rent your heart, and not your garments, and turn unto the Lord your God : for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

6. To the Lord our God belong mercies, and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

7. O Lord, correct me, but with judgment ; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Ps. vi. 1.*

8. Repent ye ; for the Kingdom of heaven is at hand. *St Matt. iii. 2.*

P A R A P H R A S E.

plore the assistance of thy grace, blot out mine iniquities from the book wherein they stand recorded against me.

4. God is better pleased with a contrite heart which is truly affected, on account of past sins, and well disposed to forsake them, than with the most pompous sacrifices which could be offered according to the legal institutions. For a broken heart, *i. e.* a heart dejected by extreme grief, (*Isa. lxi. 1.*) which always attends a sincere repentance, is a sacrifice which God will not reject or despise, as he does the formal sacrifices of wicked and hypocritical men.

5. You must be heartily and unfeignedly sorry for your sins, and not content yourselves with a theatrical expression of sorrow, by external signs and gestures such as the renting of garments were, of which custom many examples occur in scripture ; for the graciousness, the tender mercy, the long suffering, and benignity of God, give sinners the strongest grounds to hope for pardon, upon their return to him : he does likewise, as it were, repent him of the evil which he inflicts on men, when he is resolved to withdraw it in consequence of their repentance.

6. God is a being of so merciful and forgiving a nature, that he is well disposed to pardon us, tho' we have ever so grievously offended him ; and tho' we have, as it were, revolted from our allegiance to him, by a notorious violation of his laws, which we were bound to observe, yet he is still willing to forgive us.

7. O Lord, I beseech thee, do not chastise me with the anger of an enemy, but with the clemency of a merciful judge, for I should be totally consumed, if thou shouldst proceed with me according to rigid justice, and as my offences have deserved.

8. Repent of your sins, and endeavour to reconcile yourselves to God before Christ's glorious kingdom begins ; it will be preceded by the universal

9. I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son. *St Luke xv. 18, 19.*

10. Enter not into judgment with thy servant, O Lord ; for in thy sight shall no man living be justified. *Psf. cxliii. 2.*

11. If we say that we have no sin, we deceive ourselves, and the truth is not in us : but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St John i. 8, 9.*

1. **D**early beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness : and that we should not dissemble, nor cloke them before the face of Almighty God

P A R A P H R A S E.

verial judgment, and should you be summoned thither, without having first repented of your sins, you can expect nothing but perdition.

9. I will follow the example of the prodigal son, and pressed down with the guilt and misery which my sins have brought upon me, return to my heavenly Father, and acknowledge the heinous offences whereby I have justly forfeited the relation which he bore unto me.

10. O Lord, do not call me strictly to an account for my actions, or, according to the Hebrew phrase, do not go to law with me, or carry me before thy tribunal ; for shouldst thou view all things thro' the rigour of thy justice, the most virtuous man's life cannot stand the test, nay, every man living must be indebted to thy mercy for being acquitted.

11. This life being a state so very imperfect, that we are all subject to great failure ; to assert that we are in a state of perfection and entirely free from sin, is a notorious falshood, and a thing unbecoming the truth and simplicity of our religion : but if we acknowledge our sins before God, and sincerely repent of them, God, out of his faithfulness and justice, will, upon our complying with those conditions, perform the promise he made us on that behalf, by pardoning them : and will preserve us, for the future, from any gross sin, by granting us the assistance of his Holy Spirit, which will confirm and establish us in every good work.

1. My dear fellow christians, the holy scriptures, for whose authority you and all true believers profess the highest veneration, not only in the several passages which I have just read to you but in several other places, exhort us to confess unto God the innumerable violations of his sacred laws, whereof we are guilty : add to this, that it is the heighth of folly for us to hope to dissemble, or extenuate them, so as to deceive the all-searching

our heavenly Father ; but confess them with an humble, lowly, penitent, and obedient heart ; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. 2. And although we ought at all times humbly to acknowledge our sins before God, yet ought we most chiefly so to do, when we assemble and meet together, to render thanks for the great benefits that we have received at

P A R A P H R A S E.

eye of God, who sees the real nature of every thing. Nor should we be guilty of so vile an act of hypocrisy, as, notwithstanding our manifold sins, publicly in the church, in the presence of God and his holy angels, to stand upon our justification : but if we discharge the duty of sincere christians, we must perform these three parts of true repentance : first, with an humble and lowly heart make confession of our sins to God, with a dejection of spirit, and a confusion equal to that of the publican, who stood afar off, and would not lift up his eyes to heaven : secondly, to this we should add a true penitent sorrow of mind, for having offended so good a Being, and brought ourselves into such great danger : finally, all these considerations should give us such a disgust against our sins, as to make us form a resolution to pay an uniform obedience to the laws of God for the time to come, If in this manner we repent of our sins, we shall have just grounds to hope, that God will pardon them. But still we should not imagine that even a repentance, so circumstantiated, will give us any claim to merit, whereby we may be intitled to impunity of our sins : for that we must be indebted to the infinite goodness and mercy of God, reached out to us in the mystery of our redemption, and by the sufferings of our blessed Saviour Jesus Christ.

2. And tho' we ought at all times, or in those more frequent courses of private devotion, which are enjoined us by our religion, to discharge this duty of religion, as it is one of the most important parts of prayer ; it cannot be denied, that there is a more particular reason for making use of it in the solemn assemblies of christians in the church, where they meet together to perform the four great parts of religious worship ; first, thanksgiving for favours and mercies already received : secondly, praises and adorations of the perfections and goodness of the Almighty : thirdly, hearing the word of God read and preached : fourthly, petition or desiring of God both spiritual and temporal blessings. But we cannot rightly discharge any of these public duties, without the confession of our sins, and the other necessary parts of true repentance. As long as we continue to abuse the mercies of God, we cannot thank him as we ought : we cannot praise and admire his excellencies, of which, in an unregenerate state, we can have but a faint idea ; whilst we retain all our carnal affections, we cannot devoutly listen to the word of God : nor can we hope that our prayers will prove acceptable, when by the wickedness of our lives, they are rendered an abomination unto God.

3. I there-

his hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary, as well for the body as the soul. 3. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

A general Confession, to be said of the whole Congregation, after the Minister, all kneeling.

1. **A**LMIGHTY, and most merciful Father. 2. We have erred and strayed from thy ways like lost sheep. 3. We have followed too much the devices and de-

P A R A P H R A S E.

3. I therefore earnestly desire of every one of you, (whether laymen or clergymen) to address yourselves with me to God, in fervent prayer; which I, as God's minister, offer up to the throne of his grace, both for myself and you; this I do not do alone, as the priests were wont to do under the Jewish dispensation, in which circumstance they have been imitated by the papists, but I desire you who are possessed of higher privileges, by virtue of Christ's covenant, to accompany me thither; repeating after me the words prescribed by the church on this occasion: intreating you, at the same time, to manifest in your devotion, sincerity, attention, and gravity, the genuine effects of a pure heart, and to behave in every respect in a manner worthy the devout worship of God; taking particular care in your responses as well to avoid a loud, clamorous voice, as an inarticulate motion of the lips; and that you use a low and humble tone of voice properly adapted to this solemnity.

1. O Lord, we address ourselves unto thee on account of those attributes of thine, which incline thee to pardon sinners, thy Omnipotence, by which thou art endowed with sufficient power to help us; and thy mercy, whereby thou art always ready to do it: having likewise a confident expectation of forgiveness from that relation of father-hood, which thou dost bear to us, as thou art pleased thyself to acknowledge.

2. We must, to our shame, acknowledge that we have, by our sins of surprise and infirmity, erred and deviated from the path of our duty, and at other times strayed and made larger excursions from those ways which the holy religion, by thee revealed, has chalked out to us to walk in; and this, to use the comparison of our Saviour, after the manner of lost sheep that straggle from their shepherd, and are thereby exposed to innumerable dangers.

3. We acknowledge that we have too frequently yielded to those unlawful desires, to which we have been prompted by our corrupt nature and original depravity

fires of our own hearts. 4. We have offended against thy holy laws. 5. We have left undone those things which we ought to have done; 6. And we have done those things which we ought not to have done; And there is no health in us. 7. But thou, O Lord, have mercy upon us, miserable offenders. 8. Spare thou them, O God, which confess their faults. 9. Restore thou them that are penitent; 10. According to thy promises declared unto mankind in Christ Jesu our Lord. 11. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life; To the glory of thy holy Name. Amen.

P A R A P H R A S E.

4. To these we have added many actual transgressions of thy holy laws, which we were so strictly bound to observe.

5. We moreover acknowledge ourselves to have been guilty of various kinds of actual sins, being chargeable with many sins of omission, by neglecting the several duties commanded us.

6. And many sins of commission, by wilfully doing what we were expressly forbid, so that every part of our souls is infected with sin, and they are, as it were, attacked with an universal disease, (for we can hope for no health or salvation from ourselves.)

7. We therefore have recourse to thy goodness, O God, for a deliverance from this load of our sins, and, after the example of the penitent publican, intreat thee to be merciful to us sinners.

8. Remit therefore, we pray thee, the punishment due to our sins, upon our confession of and sincere repentance for them.

9. And, upon our being truly penitent, restore us to the place which we formerly held in thy favour, and which, by our disobedience, we have forfeited, let us partake of the benefits of thine elect saints, from whose privileges unrepenting sinners are excluded.

10. According to the promises thou hast made us in the charter of the gospel delivered to us by Jesus Christ.

11. We therefore beseech thee, O gracious God, not for the sake of any saint or angel, but for the sake of thy beloved Son, in whose name, when we ask any thing, thou hast promised to give it, (*John xvi. 23.*) to afford us such a powerful assistance of the grace of thy holy Spirit, that, for the future, we may punctually discharge all the parts of our christian duty: that we may live a godly life, by paying a devout worship to the Almighty: that we may live righteously, in doing all acts of charity and justice to our neighbour: and soberly, in performing all the duties of temperance, chastity, and other virtues which are centered in ourselves: nor do we ask this to reflect any honour upon ourselves, or to acquire any merit by such a religious life, but only that the greater glory may

The Absolution, or Remission of Sins, to be pronounced by the Priest alone, standing; the People still kneeling.

1. **A** Almighty God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. 2. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit; that those things may please him, which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy, through Jesus Christ our Lord. *Amen.*

P A R A P H R A S E

may be ascribed to thy goodness, whereby we expect to have those dispositions and habits wrought in us.

1. The omnipotent God, who is possessed of the sole power over all things, both in heaven and earth, and who does not desire that any sinner should perish everlastingly, (*Ezek. xviii. 28.*) but rather, that repenting of his sins, he should obtain everlasting happiness; for which end he has empowered and commanded the ministers of the gospel, (*Mat. xviii. 18. John xx. 23.*) to declare remission of sins, to those who are truly penitent: he therefore, by the mouth of his minister, pronounceth pardon and absolution to every one of you, that is duly qualified for it; in order to obtain this, he requires of you a true repentance of your sins, and a sincere belief of his holy gospel. *Mark. xv. Acts xx. 21.*

2. To the end therefore that we may obtain the benefit of this holy ordinance, let us pray to God, from whom cometh every good and perfect gift, to afford us the grace of true repentance; and at the same time the assistance of his Holy Spirit; for nothing but the illumination of this blessed Spirit, which helps our infirmities, can render our devotion acceptable unto him. The assistance of his Holy Spirit is likewise necessary, to prevent us from returning again to our sins, and to make our souls, which have formerly been polluted with many vices, shine with that purity and holiness which are required of us by the gospel: so that, when the hour of death approaches, we may hope to enter into the joy of the Father, thro' the merits and mediation of Jesus Christ our blessed Saviour and Redeemer.

Priest.

Then the Minister shall kneel, and say the Lord's Prayer; the People also kneeling, and repeating it with him.

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

* * *See the Paraphrase on the Lord's Prayer, Page 8, 9.*

Then likewise he shall say.

O Lord, open thou our lips.

Ans. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Ans. O Lord, make haste to help us.

Here all standing up, the Priest shall say.

Glory be to the Father, and to the Son; and to the Holy Ghost;

Ans. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Priest. Praise ye the Lord.

Ans. The Lord's Name be praised.

P A R A P H R A S E.

Priest. O God, to whom we owe the gift of utterance, (*Exod.* vi. 11. *Prov.* xvi.) assist us in our devotion by the influence of thy Holy Spirit.

Ans. And then we shall utter forth thy praises as we ought to do.

Priest. Afford us speedily thy assistance, in order to further us in all things necessary to our salvation.

Ans. And do not refuse us any thing that may contribute to forward us in that most important of all our concerns.

Priest. May all glory be ascribed to God the Father, God the Son, and God the Holy Ghost, the three persons of the ever-blessed trinity.

Ans. As they have from all eternity existed in ever glorious felicity, and still exist in glory, and will to all eternity.

Priest. Sing to God hallelujah.

Ans. Hallelujah.

Then shall be said or sung the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: and after that, Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.

Magnificat. St. Luke 1. 46.

1. **M**Y soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.
2. For he hath regarded: the lowliness of his hand-maiden.
3. For behold, from henceforth: all generations shall call me blessed.
4. For he that is mighty hath magnified me: and holy is his Name.
5. And his mercy is on them that fear him: throughout all generations.
6. He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.
7. He hath put down the mighty from their seat: and hath exalted the humble and meek.

P A R A P H R A S E.

1. My soul doth praise the Lord, and gratefully rejoices in God who has afforded me his protection in my helpless condition, and conferred so many favours upon me.
2. For he has condescended so far, as to shew the highest regard to his poor maid-servant, notwithstanding all the meanness of her condition.
3. For since he has been graciously pleased to indulge me, in so extraordinary a manner, no one can reproach me with the meanness of my circumstances, but all succeeding generations shall look upon me as the happiest of mortals.
4. For the Almighty has exalted me to the highest honour, wherefore I shall glorify his holy Name for ever.
5. Not merely for this honour conferred upon myself, but for his mercy continued to his faithful servants, ^{as} Abraham, Isaac, &c. many generations after their deaths.
6. He, by making choice of a poor maid to bring forth the Messiah into the world, has proved what his omnipotent arm or power was capable of effecting; and has quelled the proud imaginations of the hearts of those who were prepossessed with a notion, that he was to make his entrance upon earth with splendor and worldly pomp.
7. He has humbled those great persons who had assembled to themselves a dignity superior to that of others, and disappointed the expectations of all the illustrious women in the world, who might have expected that this honour would have been conferred upon them; and has exalted to this extraordinary dignity a poor and humble virgin.

8. He

8 He hath filled the hungry with good things : and the rich he hath sent empty away.

9 He remembering his mercy, hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. *Amen.*

Or else this Psalm ; except it be on the Nineteenth Day of the Month, when it is read in the ordinary course of the Psalms.

Cantate Domino. Psalm 98.

1. **O** Sing unto the Lord a new song : for he hath done marvellous things.

2. With his own right hand, and with his holy arm : hath he gotten himself the victory.

3. The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4. He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

P A R A P H R A S E.

8. He, having no respect to persons, has considered charity more than magnificence, chusing rather to feast the poor, than feed the rich.

9. And herein he has remembered his mercy, *i. e.* sent relief to his distressed people (2 Cor. vi. 42.) of the Jewish nation ; thereby fulfilling the everlasting promise which he made to *Abraham* and his seed.

1. O sing a new and extraordinary song unto the Lord, for he hath done, for the sake of his church, things which excite our wonder and amazement.

2. He has gained a victory, not by the assistance of any mortal hand, but by his own omnipotent arm ; and that as well over our temporal as spiritual enemies.

3. He hath shewn forth his salvation, universally extended by the coming of the Messiah : he has manifested his righteousness to all the heathen world, by destroying the kingdom of darkness.

4. He hath held in remembrance the promise of the Messiah, made to the ancient Jewish patriarchs ; and all the Pagan nations have seen, (which means in the prophetic phrase, *shall see*) that salvation or blessing which they shall receive from *Abraham's* seed. Gen. xii. 3.

5. There-

5. Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6. Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7. With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

8. Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9. Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

10. With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

P A R A P H R A S E.

5. Therefore, O all ye heathen countries, since you are to share of this inestimable blessing, do you, in proof of your thankfulness to so gracious a God, join with us Jews in our praises to the Lord.

6. Do you, in conjunction with us, praise the Lord upon that most useful of instruments the harp, and to this join vocal music, singing sacred songs, in gratitude to God, for so great a blessing.

7. To the sacred concert let there be superadded the most harmonious music in use among us, trumpets and pipes, to raise our joy to the highest pitch, when we appear before the great Jehovah, who is King both of heaven and earth.

8. Let the waves of the sea, by their murmurs conspire to make up the harmony : let the whole planet of the earth, and all those who dwell upon it, come in for their parts in the general chorus.

9. Let the confusion of waters in the rivers counterfeit the clapping of hands, in this general dance and rejoicing of nature : let the hills, by a pleasing verdure, appear to smile and sing ; since the Almighty himself has condescended to appear upon earth, in order to govern men by his laws.

10. He shall then govern mankind, not by the imperfect dictates of the light of nature, or by criminal institutions, but by new and divine laws replete with equity and goodness.

*Then a Lesson of the New Testament, as it is appointed: And after that,
Nunc dimittis, (or the Song of Simeon) in English, as followeth:*

Nunc dimittis. St Luke ii. 29.

1. **L**ORD, now lettest thou thy servant depart in peace : according to thy word.
2. For mine eyes have seen : thy salvation.
3. Which thou hast prepared : before the face of all people ;
4. To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Or else this Psalm ; except it be on the Twelfth Day of the month.

Deus misereatur. Psalm 67.

1. **G**OD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us.

P A R A P H R A S E.

1. Lord, thou mayst now, if it be thy divine will, permit thy servant to go down to the grave in peace, as thou hast fulfilled the promise made to me, that I should not see death before I had seen the Lord Jesus. *Luke ii. 26.*

2. For now I have had the consolation to see, not with the eye of faith only, as the patriarchs and other holy men did in former ages, but with these my own fleshly eyes, I have beheld the Saviour of the world.

3. Who will procure salvation, not only for the Jews, but for all people and nations of the earth, and whom they all wait for with joint expectations.

4. That he should be, as it were, a light held forth to the Gentiles, who were immersed in the darkness of idolatry and superstition, to point out to them the way of true religion : and moreover that he should confer great glory and honour upon the Jews ; that the Messiah, who was expected by all nations, should be born amongst them ; that the gospel should be first preached in their country ; and that the natives of it should be the principal instruments in conveying it to so many distant parts of the world.

It seems probable that this psalm, though ascribed to David in the Greek and Latin version, was composed after the captivity, by Esdras, or some other inspired writer, and appears to be a prophecy of the propagation of the gospel.

1. We

2. That thy way may be known upon earth : thy saving health among all nations.

3. Let the people praise thee, O God : yea, let all the people praise thee.

4. O let the nations rejoice and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5. Let the people praise thee, O God : yea, let all the people praise thee.

6. Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7. God shall bless us : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

P A R A P H R A S E

1. We intreat God, thro' his mercy and kindness, continually to bless and protect our nation ; that he would not look upon us, as it were out of a cloud, as he formerly did in his anger ; but that he would view us with a serene and placid countenance, and, as it were, with the sun-shine of his favour.

2. To the end, that thy true religion may be propagated throughout the world, and that all the nations of the earth may receive the joyful tidings of their salvation.

3. Let not the praise and worship of thee, the true God, be confined to Judea alone, but, let people of all nations join with us in adoring thee.

4. The heathen nations, indeed, have the strongest reasons to exult and triumph, and to praise the goodness of God, for he is coming to govern them by righteous and just laws, tho' they were before under the dominion of Satan, and had nothing to guide them but natural instinct, or some precepts of an old tradition, which are now almost totally forgot.

5. Let therefore all the heathens, on whom thou dost confer so great a benefit, sing to thy praise ; let every unenlightened people testify their joy and gratitude in thanksgivings to thee.

6. We even seem to behold the blessed time of the Messiah's reign : the earth hath brought forth her increase, (according to the Hebrew phrase) fruitful seasons, and prosperous years wait upon that glorious period : and God, who is our peculiar God, shall distinguish us by a particular mark of his favour, some time or other under his great and holy government.

7. God shall favour us with extraordinary blessings : and all the nations of the earth shall adore him by exercising the true religion.

Then shall be said or sung the Apostle's Creed by the minister and the people, standing.

I Believe in God the Father Almighty, Maker of Heaven and Earth.

And in Jesus Christ his only Son our Lord ; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried ; He descended into hell ; The third day he rose again from the dead ; He ascended into Heaven, and sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

P A R A P H R A S E.

On the C R E E D.

I make this confession of my faith concerning those truths which have been revealed to me upon the testimony of God himself.

I believe that there is one only God. (*Deut. vi. 35. 1 Cor. viii. 9.*) That he, by the work of creation, is the Father of all men, (*Matt. ii. 10.*) by redemption, and adoption ; but in a more particular manner the Father of our blessed Lord by eternal generation. I believe likewise that this one God is omnipotent, and governs the universe according to his pleasure. That he was the Maker of heaven and earth and every thing therein contained,—I believe also in Jesus Christ, being convinced that he is the Saviour of the world, as his name Jesus imports. That he is the Messiah, whose coming was predicted so long beforehand by the prophets. That he is the only Son of God, as the Divine essence was communicated to him, and that, in a manner, different from all created beings, as he is moreover our Lord by being the true Jehovah or God, since all things were subjected to his dominion, and since he redeemed us from the power of Satan, purchased us by his blood, and made us become his servants and scholars by baptism. We believe likewise that Christ, tho' truly man, was not produced according to the common course of nature, but by the overshadowing of the Holy Ghost. That he was born of Mary, a poor maid of the race of David, who retained her virginity, notwithstanding that miraculous conception. That he suffered an ignominious death, according to the prediction of the prophet Isaiah, when Pontius Pilate was imperial procurator of Judea. That he died upon a cross, a punishment which the Romans inflicted only upon slaves ; and was afterwards buried by a faithful disciple. That he descended into hades or hell, the mansion of separate spirits. That he rose again on the third day after his crucifixion, according to his own prediction, and after that gloriously ascended into heaven in the presence of many credible witnesses ; and was shortly after advanced to a distinguished honour never conferred upon any person before. That he was seated on the right hand of God, a place of the greatest dignity in heaven, where his spiritual king-

I believe in the Holy Ghost ; The holy Catholic Church :
The Communion of Saints ; The Forgiveness of Sins ;
The Resurrection of the Body, And the Life everlasting.
Amen.

*And that these Prayers following, all devoutly kneeling, the Minister
first pronouncing with a loud Voice,*

1. The Lord be with you.

Ans. 2. And with thy spirit.

Minister. 3. Let us pray.

P A R A P H R A S E.

kingdom begins, and where he tramples under foot the grand enemies of his jurisdiction, Sin, Satan, and Death. That, at the end of the world, he shall come in glorious triumph accompanied with the angels, and that power shall be given to him to judge all who shall then be alive, as well as those who arise from their graves.—I believe the Holy Ghost to be God himself, the third Person of the blessed Trinity, and not a virtue or grace as some have vainly imagined. I likewise believe that there is a number of men separated from the rest of the world by faith in Jesus Christ, that have continued from the apostolic age, and shall do so till the coming of Christ, the assembly of these I call the Catholic Church, which is holy, on account of the holy profession to which they are called. It is moreover Catholic, because it has been universally diffused through the world. I believe that there is a communion of the saints, and of God's elect with God the Father, God the Son, and God the Holy Ghost, and with all the saints in every church now upon earth, as also with all the saints that have departed this life. I believe likewise, that though by our sins we have incurred the divine displeasure, we may, through the blood of Christ who has expiated them, obtain forgiveness, not only by baptism, but by sincere repentance. I also believe the resurrection of the body, since all things are possible to God, and since it was universally expected by the Jews. I believe that this resurrection shall extend to wicked as well as virtuous men. Finally, I believe that wicked men shall exist in eternal torments, and all good men in a state of felicity, which springs from freedom from all pain, from beatifick visions, and from the inconceivable joys to which they shall then be admitted. Amen.

1. My good people, I now commend you to God's blessing, in a form of salvation generally received among holy people under the old law.

2. And we, O holy Pastor, in the words of St Paul, earnestly pray, that the Lord Jesus may be with your spirit.

3. I now give you notice to apply yourselves to fervent devotion, after having made confession of your faith, and heard the several portions of God's holy word read to you.

4. Lord

4. Lord have mercy upon us.
 Christ have mercy upon us.
 Lord have mercy upon us.

Then the Minister, Clerks, and People shall say the Lord's Prayer with a loud voice.

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. *Amen.*

** * * See the Paraphrase on the Lord's Prayer, Page 8, 9.*

Then the Priest standing up, shall say.

1. O Lord, shew thy mercy upon us.
Ans. 2. And grant us thy salvation.
Priest. 3. O Lord save the King.
Ans. 4. And mercifully hear us, when we call upon thee.
Priest. 5. Endue thy Ministers with righteousness.
Ans. 6. And make thy chosen people joyful.
Priest. 7. O Lord, save thy people.
Ans. 8. And bless thine inheritance.
Priest. 9. Give peace in our time, O Lord.

P A R A P H R A S E.

4. Lord have mercy upon us: Lord shew mercy unto us, by granting us the remission of our sins. Christ be merciful to us, &c.

Min. 1. We pray thee, O God, in the words of the Psalmist, to shew thy mercy upon us.

People. 2. And grant us thy salvation, that our souls may enjoy everlasting glory and bliss in the heavenly mansions.

Min. 3. O Lord preserve our sovereign lord the king.

People. 4. And when we call upon thee for his preservation, hear us with mercy.

Min. 5. Let those who serve at thy altar be clothed with righteousness.

People. 6. And let thy peculiar people rejoice and sing.

Min. 7. O Lord be gracious to the laity now assembled here.

People. 8. And bless thine inheritance.

Min. 9. O God, we, after the example of good princes in ages past, intreat thee to bless the present age with peace.

People.

Ans. 10. Because there is none other that fighteth for us, but only thou, O God.

Prief. 11. O God, make clean our hearts within us.

Ans. 12. And take not thy Holy Spirit from us.

Thou shalt follow Three Collects; the First of the Day; the Second for Peace; the Third for Aid against all Perils, as hereafter followeth: Which two last Collects shall be daily said at Evening Prayer without Alteration.

The Second Collect at Evening Prayer.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.

P A R A P H R A S E.

People. 10. For we are unable to procure it by our own arm, it is thou alone that art our defender, and we cannot hope for such a blessing, except from thee.

Mis. 11. Let us, in the words of the royal Psalmist, beseech God to make us clean hearts. *Psal.* li.

People. 12. And to renew a right spirit in us. *ibid.*

Paraphrase on the second COLLECT at Evening Prayer.

O God, from whose grace does spring every thing good and virtuous, therefore, without thy assistance, we cannot form a holy desire, we are beholden to thee to prepare our hearts, when we yield to any prudent counsel, or for any virtuous purpose or resolution; and if we do any good action we must depend upon thy aid who workest in us to will and to do. We beseech thee to give us that blessing which our gracious Lord and Saviour has bequeathed to his faithful servants, in these terms, "my peace I leave unto you, not such as the world giveth, give I unto you." (*John.* xiv. 27.) O grant us this blessed peace of mind here promised, which we cannot hope to obtain except by doing our duty and walking according to thy commandments, there being no peace to the wicked: (*Isaiah* xlviii. 12.) beseeching thee, if it be thy good pleasure, to afford us also external peace, and to place us in a state of security and freedom from any fear of our enemies; that we may go through this transitory life in a state of tranquillity, and have leisure to prepare ourselves for a better state. And this we beg for the sake of the merits of our Saviour and the satisfaction made by him. Amen.

O Lord,

The Third Collect for Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord ; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jesus Christ. Amen.

In Choirs and Places where they sing, here followeth the Anthem.

A Prayer for the King's Majesty.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth ; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King *GEORGE* ; and so replenish him with the grace of thy Holy Spirit, that he may alway incline to thy will, and walk in thy way : Endue him plenteously with heavenly gifts, grant him in health and wealth long to live, strengthen him, that he may vanquish and overcome all his enemies ; and finally after this life, he may attain everlasting joy and felicity, through Jesus Christ our Lord. Amen.

P A R A P H R A S E.

On the COLLECT for Aid against all Perils.

O Lord, we, in the words of the royal Psalmist, intreat thee to enlighten our darkness ; and whereas we shall soon be overshadowed by the darkness of the night, let the light of thy countenance shine upon us, which will be more beneficial to us than that of the sun ; we beseech thee likewise, thro' thy tender mercy to all thy creatures, and more especially to thy faithful servants, that thou wouldest vouchsafe to defend us from all the dangers with which the night is often attended ; from fire and thieves, from bodily disorders, and sudden death, from all impure thoughts and terrifying dreams ; and that thou wouldest preserve us in health and safety till the next morning ; and we are encouraged to hope for this favour, by the love which thou bearest to thy only Son who is a constant intercessor for mankind. Amen.

Paraphrase on the PRAYER for the King's Majesty.

O Lord, who dost condescend to permit us to call thee by the name of Father, tho' thou art so far raised above us, and tho' heaven and the Heaven of heavens cannot contain thee ; thou who art King of kings, and Lord of lords, whose providence extends to the meanest inhabitants of the earth, but dost watch, in a more particular manner, over those whom thou hast raised to royal dignity. We earnestly intreat thee to watch in

A Prayer for the Royal Family.

Almighty God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen CHARLOTTE, his Royal Highness GEORGE Prince of Wales, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and People.

Almighty and everlasting God, who alone workest great marvels; Send down upon our Bishops and

A R A P H R A S E.

is a more particular manner over the person of George our king. We beseech thee to fill him with thy Holy Spirit, that his heart being in thy hand, thou mayest incline him, to discharge the duty of his exalted station, in such a manner as may be agreeable to thy heavenly will, and conformable to the holy law which thou hast ordained. Pour upon him the spirit of wisdom and understanding, endue him with counsel and might, and all other gifts and graces which thou shalt judge requisite for him, either as a monarch or a christian; grant him length of days, health of body, and success in all his enterprises. Be thou a saving strength to him anointed, that he may be thereby enabled to overcome his enemies abroad, by victorious arms, and to baffle the wicked attempts of his adversaries at home. And finally, that after having led a holy and happy life in this world, he may enjoy everlasting happiness in the life to come; and this we beg for the sake of our blessed Saviour Jesus Christ. *Amen.*

Paraphrase on the PRAYER for the Royal Family.

O thou omnipotent God, who art the source of life, and the inexhaustible fountain of goodness, from which proceed all the blessings of this life; we beseech thee to bless our gracious queen Charlotte, his royal highness George prince of Wales, and all the other branches of the royal family, who by the laws of this kingdom are in their turns entitled to succeed to the government of this nation when thou shalt think proper: sanctify them by thy Holy Spirit, pour upon them the riches of thy grace, and favour them with thy choicest blessings; that their happiness in this world may be as great as the condition of human nature admits of; and when thou art pleased to call them to the next, confer upon them a crown of glory in the everlasting kingdom of our God. *Amen.*

Paraphrase on the PRAYER for the Clergy and People.

(1) all powerful and everlasting God, whose influence alone is able to produce those wonderful effects in the souls of men, which are frequently

Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator Jesus Christ. *Amen.*

A Prayer of St. Chrysostom.

A Lmighty God, who hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

P A R A P H R A S E.

to be discovered in the ministry of the preachers of thy gospel, through the operation of thy grace, conspiring with their endeavours: we beseech thee to confer thy saving grace upon all the bishops and inferior clergy of thy church, and also upon the several congregations whose souls are committed to their care, and that their labours may be productive of fruits which may prove pleasing in thy sight; we beg of thee, that thy blessing, like a constant dropping of a kindly dew upon the grass, may tend to give an increase to what they plant and water, by enforcing the precepts of the gospel, and discharging the other duties of the ministerial office. And this we intreat thee to grant for the honour of Christ Jesus, whose honour is greatly promoted by the increase of his church and the salvation of souls. *Amen.*

Paraphrase on the PRAYER of St Chrysostom.

All-powerful God, to whose grace and favour we are indebted for this opportunity of addressing ourselves unto thee in the public service of the church, and who, in thy holy word, hast promised that, where two or three are gathered together in thy name, thou art in the midst of them, and that what they agree to pray for, shall, by thee, be granted unto them. We therefore with a firm reliance upon the gracious promise which thou hast been pleased to make unto thy church, humbly address ourselves to the throne of thy grace, intreating thee to grant all we have prayed for, as far as thou, in thy heavenly wisdom, shalt judge expedient: at the same time desiring thee to afford us all necessary knowledge in the truths of religion, whilst we remain in this world, and to bestow upon us everlasting life when we pass to the other. *Amen.*

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Paraphrase on the Blessing.

My christian brethren, I shall now conclude this part of the service with the benediction used by St Paul, (2 Cor. xiii. 14.) committing both you and myself to the care and protection of the ever-blessed trinity; intimating the great God, in whom three persons are united, that we may be absolved by the grace, obtained for us by our blessed Lord and Saviour in the great work of redemption; that we may be justified by the love of the Father, who is now reconciled to us by his blood: and that, finally, we may be sanctified by partaking of the communication of the Holy Ghost. *Amen.*

Here endeth the Order of Evening Prayer throughout the Year.

Upon these Feasts; Christmas-day, the Epiphany, St Matthias, Easter-day, Ascension-day, Whitsunday, St John Baptist, St James, St Bartholomew, St Matthew, St Simon and St Jude, St Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of the Apostles Creed, this Confession of our Christian Faith, commonly called The Creed of St Athanasius, by the Minister and People, standing.

Quicumque vult.

1. **W**Hosoever will be saved: before all things it is necessary that he hold the Catholick Faith.
2. Which Faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

P A R A P H R A S E.

1. Since the gospel is to be preached to every creature, (Mark 16. 15.) who are to be baptized in the name of the Father, the Son, and the Holy Ghost, (Matt. xxviii. 19.) in order to obtain salvation; it is necessary that every man believe in these three persons of the holy Trinity, in the names of whom he is baptized.

2. And since we are directed by the apostle to hold fast the form of sound words; (2 Tim. i. 7.) and since it is enjoined us to contend earnestly for the faith once delivered to the saints; (Jud. iii.) since the heresies, which oppose this doctrine, are declared to be damnable, and since all those shall be damned who do not believe these fundamentals of christianity, which are essential qualifications for baptism, we cannot think it a

3. And the Catholic Faith is this : That we worship one God in Trinity, and Trinity in Unity.

4. Neither confounding the Persons; nor dividing the Substance.

5. For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

6. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one : the Glory equal, the Majesty co-eternal.

7. Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal ;

8. And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty ;

And yet they are not three Almightyies : but one Almighty.

P A R A P H R A S E.

breach of christianity to say, that they who make heretical innovations, contrary to this faith, shall, without doubt, perish everlastingly.

3. This catholic faith, which was formerly delivered to the apostles, implies that we are bound to worship the three Persons, Father, Son, and Holy Ghost, in an unity of essence.

4. Neither should we, by confounding the persons, make them one person under different denominations ; nor make them three Gods by dividing the essence.

5. For Father, Son, and Holy Ghost, are three different hypostases of the divinity, and have each of them their personality.

6. But there is but one Godhead belonging to these three persons, as they all partake of equal glory and of eternal majesty.

7. And every person shares of the essential attributes of God, being all uncreated, incomprehensible, eternal and omnipotent.

8. Yet we should not understand hereby, that they are three distinct, uncreated, incomprehensible, and eternal beings.

9. The

So the Father is God, the Son is God : and the Holy Ghost is God ;

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord ;

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholic Religion, to say, There be three Gods, or three Lords.

9. The Father is made of none : neither created, nor begotten.

10. The Son is of the Father alone : not made, nor created, but begotten.

11. The Holy Ghost is of the Father, and of the Son : neither made, nor created, nor begotten, but proceeding.

12. So there is one Father, not three Fathers ; one Son, not three Sons ; one Holy Ghost, not three Holy Ghosts.

13. And in this Trinity none is afore or after other : none is greater or less than another ;

14. But the whole three Persons are co-eternal together : and co-equal.

15. So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity, is to be worshipped.

P A R A P H R A S E.

9. The Father is self-existent as his being was not conferred upon him by any other ; not being created by men or angels, nor begotten like the son.

10. The Son derives his existence from the Father, not being produced as a creature, but from all eternity, in a manner not to be conceived. This origination is, in the scripture phrases, styled, begetting.

11. The Holy Ghost derives his essence equally from the Father and the Son, and this, in the language of scripture, is called going out or proceeding.

12. So that only one of these persons is Father, one is Son, and one is Holy Ghost : none of the personal attributes of any being communicate to the other two.

13. Nor is any of these persons superior to the other two, either in dignity or power.

14. All of them are equal in eternity, dignity, and power.

15. So that when, in our addresses to the Godhead, we pay our adoration to any one person, we, in effect, worship all three.

16. This.

16. He therefore that will be saved, must thus think of the Trinity.

17. Furthermore it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

18. For the right Faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man ;

19. God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his mother, born in the world ;

20. Perfect God and perfect Man : of a reasonable soul, and human flesh subsisting ;

21. Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood ;

22. Who although he be God and Man : yet he is not two, but one Christ.

23. One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

P A R A P H R A S E .

16. This is the orthodox christian faith, concerning the trinity, and by this only we can hope for salvation.

17. We should likewise endeavour to believe rightly concerning Christ's incarnation, in order to render our faith perfect.

18. For we are bound to believe that both the divine and human natures are united in our blessed Saviour Jesus Christ.

19. As he is God, he derived his divine nature from the Father, by a generation that preceeded all time : as he was man, he was composed of the bodily substance of his mother, and born in time.

20. Not being merely, according to the heretical opinion of Arius and his followers, a being of an exalted nature, but true and perfect God, nor was his humanity, according to the opinions of the Apollinarians, absorbed by his divinity, but he was perfect man likewise ; which manhood of Christ consists in the union of a rational soul with a human body.

21. Being entirely upon an equality with the Father, in respect of his being God : but inferior to him, as participating of human nature,

22. But tho' our blessed Saviour united the divine and human nature, we should not conclude, as the Nestorians have done, that he comprises two persons ; but that, by the union of deity with humanity, he became that one single person, who goes by the appellation of Jesus Christ.

23. Having become one by bearing the human nature, in conjunction with the divine, and not by converting the divine nature into a human body.

24. And

24. One altogether; not by confusion of Substance: but by unity of Person.

25. For as the reasonable soul and flesh is one Man: so God and man is one Christ.

26. Who suffered for our salvation; descended into hell, ~~rose~~ again the third day from the dead.

27. He ascended into heaven, he sitteth on the right hand of the Father, God Almighty; from whence he shall come to judge the quick and the dead.

28. At whose coming all men shall rise again with their bodies: and shall give account for their own works.

29. And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

30. This is the Catholic Faith: which except a man believe faithfully, he cannot be saved.

Glory be to the Father, and to the Son: and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

P A R A P H R A S E.

24. And this by a very close and perfect union, yet not such as to confound the human and divine nature, and to make Christ have but one will, (which was the heresy of the Eutychians and Monothelites) but by a personal unity resembling that which we perceive in our own nature.

25. For as the rational soul and human body constitute an individual, in like manner God and man make but one Christ.

26. We believe that our blessed Lord suffered death upon the cross, in order to procure us the remission of our sins; that he descended into hades or hell; and on the third day rose from the dead.

27. I believe likewise that he ascended into heaven, and is now seated in the plenitude of glory at God's right hand, from whence, in process of time, he shall come to judge the quick and the dead.

28. And at his coming all men shall appear before his judgment seat, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. *2 Cor. v. 10.*

29. And bad men shall go away into everlasting punishment; but the righteous into life eternal. *Matt. xxv. 46.*

30. This being the catholic faith preached by our blessed Saviour and his apostles, they cannot, from God's ordinary mercy, hope for salvation, till they renounce their wicked errors and heretical pravity.

Here followeth the Litany, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other Times, when it shall be commanded by the Ordinary.

1. **O** God the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven : have mercy upon us miserable sinners.

2. **O** God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

3. **O** God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

4. **O** holy, blessed, and glorious Trinity, three persons, and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God : have mercy upon us miserable sinners.

5. Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins :

P A R A P H R A S E.

THE INVOCATION.

1. **O** heavenly Father, primary source of the deity, and of all created beings, the first person of the ever-blessed Trinity, shew compassion upon us, by pardoning our sins, and removing the punishment which we have incurred by them ; it has already rendered us miserable, and, if it is not prevented by our repentance, will hereafter make us more wretched.

2. **O** God the Son, who before thou camest among us, didst, by a most merciful agreement with the Father and united love for us miserable sinners, bring about the redemption of the world, by thy being born into it and dying for it,—shew thy pity unto us, &c.

3. **O** God the Holy Ghost, the third Person of the ever-blessed Trinity, who, by an emanation of essence which never had beginning, dost proceed or go out from the Father and the Son,—shew thy mercy unto us, &c.

4. **O** divine Being, who dost at once unite triplicity and unity, thou Trinity of persons in one Godhead, infinitely holy, and happy and glorious,—have compassion upon us, &c.

Paraphrase on the DEPRECATION.

5. **O** Lord, do not retain in thy remembrance our iniquities or the iniquities of our forefathers, whose transgressions thou dost often punish upon

spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

5. *Spare us, good Lord.*

6. From all evil and mischief ; from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation.

Good Lord, deliver us.

7. From all blindness of heart ; from pride, vain-glory and hypocrisy ; from envy, hatred, and malice, and all uncharitableness.

Good Lord, deliver us.

8. From Fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil.

Good Lord, deliver us.

P A R A P H R A S E.

upon their posterity. (*Exod. xx.*) Spare us therefore, merciful God, and exempt from punishment thy faithful people, whom thou hast redeemed by the most precious blood of Jesus Christ, and be not as the royal Psalmist expresses it, angry with us for ever. *Psal. lxxix.*

5. Let not thy punishments abide too long with us in this world ; at least, we intreat thee to deliver us from thine eternal displeasure in the world to come.

6. We beseech thee to rescue us from all evil and mischief ; (*i. e.* from every species of moral and natural evil) from all the several kinds of sin which we may be guilty of ; from all the craft of the devil, whereby he tempts us to the commission of it ; from all his assaults, whereby he overpowers us by temptations ; from thy wrath, which we have incurred by our transgressions ; and from everlasting damnation, which the heinousness of our sins have deserved and should make us expect ;—O gracious God, we beseech thee to deliver us from all these dreadful ills and calamities.

7. From blindness of heart or obstinate ignorance, whereby we may be rendered insensible and unpersuadable, whilst under the dominion of sin ; from pride, whereby we arrogate too great glory to ourselves, and treat others with contempt ; from vain glory, whereby we boast of whatever perfections we imagine ourselves possessed of ; and from hypocrisy, whereby we counterfeit those which we have not ; from envying any man's happiness ; from hatred of their persons ; from forming any malicious designs against them, and passing uncharitable judgments upon them ;—O gracious God, we beseech thee to deliver us.

8. From fornication, which is a most grievous and mortal sin, and excludes men from the kingdom of God ; from every other sin of the same impure

9. From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death.

Good Lord, deliver us.

10. From all sedition, privy conspiracy, and rebellion from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

11. By the mystery of thy holy incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting and Temptation,

Good Lord, deliver us.

P A R A P H R A S E.

impure nature; from all the baits and temptations to which we may be exposed by the vanity of the world, our fleshly lusts, or the subtilty of our grand adversary, Satan;—O gracious God, we beseech thee to deliver us.

9. Nor do we only pray against spiritual evils, by which our souls may be offended; but we likewise beseech thee to deliver us from temporal ones, which may prove prejudicial to our bodies: therefore, from the dreadful consequences by which storms and tempests are followed, both by land and sea; from the terrible ruin that accompanies consuming pestilences and famines; from the miseries and desolations of wars; from the heinous sin of murder; and finally from the unexpected stroke of sudden death;—O gracious God, we beseech thee to deliver us.

10. From the tumultuous distraction of faction and sedition; from the dangers of secret plots and conspiracies; from the calamities that attend upon civil war and rebellion; from all troubles in the church, which may take rise from the preaching of heretical doctrines, or by schism and unreasonable separation; from hardness of heart, which render God's chastisements of no effect in bringing about our reformation, which prevent the force of his revelations from reaching us, and the motives of reward and punishment from operating upon our minds; from all contempt of thy holy word, whether manifested by prophane jests upon the scripture, or the undervaluing the ministerial functions and the public service of the church; from despising the sacred laws of God, by violating his holy commandments and treating sin lightly;—O gracious God, we beseech thee to deliver us.

Paraphrase on the OBSECRATION.

11. And these our prayers we intreat thee to hear favourably, for the sake of our blessed Saviour's merits; in consideration of that great mystery of godliness, whereby God is manifested to us in the flesh, (1 Tim. iii. 16.) and the second person of the ever-blessed Trinity condescended to veil his Godhead and assume a body of flesh like unto ours; by his extraordinary humility, in being born of a virgin in so mean and despicable a place;

by

12. By thine Agony and bloody Sweat ; by thy Cross and Passion ; by thy precious Death and Burial ; by thy glorious Resurrection and Ascension : and by the coming of the Holy Ghost,

Good Lord, deliver us.

13. In all time of our tribulation ; in all time of our wealth ; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

14. We sinners do beseech thee to hear us, O Lord God ; and that it may please thee to rule and govern thy holy Church universal in the right way ;

We beseech thee to hear us, good Lord.

P A R A P H R A S E.

by his circumcision, whereby he himself fulfilled, and, for our sakes has abolished, the troublesome rights of the antient ceremonial law ; by his sacred baptism, whereby he transferred that holy right into his religion ; for the sake of his unparalleled example, in long and devout fasting, and his suffering himself to be tempted in order to instruct us how to resist the assaults of the devil ;—O gracious God, we beseech thee to deliver us.

12. O blessed Saviour, in consideration of thy agony in the garden, and thy sweating drops of blood, when the weight of all our sins was laid upon thee ; by thy suffering, for our sakes, the ignominious death of the cross, and the intolerable anguish thereof ; by thy yielding thy precious unsporting life a prey to death ; by thy suffering thy body to lie in a cold and darksome grave for our sakes ; by thy rising again from the Sepulchre, to convince us of our resurrection after death ; and by thy ascending up into heaven, where, seated at the right hand of God, thou dost intercede for us and preparest for us a place in those mansions of eternal bliss ;—O gracious God, we beseech thee to deliver us.

13. We therefore pray thee, in consideration of all these parts of thy mediatorship, and, for the sake of all these meritorious actions of thine, to afford us thy assistance whenever we are rendered disconsolate, or too much elated and negligent by prosperity ; that thou wouldst support us under the terrors of death, and pardon our failings at the great day of judgment ;—O gracious God, we beseech thee to deliver us.

Paraphrase on the INTERCESSION.

14. And since thou deignest to give ear to the supplications of penitent sinners, we, who by reason of our numerous transgressions, are afraid to assume to ourselves a greater title, we beseech thee to grant thy protection to thy holy church, and to enable it to maintain all the parts of the christian faith in exact purity ; and to preserve it from being over-run by infidelity, or poisoned by heresy :—which petition, O gracious God, we beg of thee to grant us.

15. That

15. That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant *George*, our most gracious king and governor ;

We beseech thee to bear us, good Lord.

16. That it may please thee to rule his heart in thy faith, fear, and love ; and that he may evermore have affiance in thee, and ever seek thy honour and glory ;

We beseech thee to bear us, good Lord.

17. That it may please thee to be his defender and keeper, giving him the victory over all his enemies.

We beseech thee to bear us, good Lord.

18. That it may please thee to bless and preserve our gracious Queen *Charlotte*, his Royal Highness *George Prince of Wales*, and the Royal Family.

We beseech thee to bear us, good Lord.

P A R A P H R A S E.

15. That thou wouldst be graciously pleased to preserve and confirm, in the exercise and protection of the true religion, thy servant *George*, who has, by thy especial Providence, been appointed to reign over us ; that he may acquit himself with righteousness in all the public administrations of his high office, and adhere with holiness to all the particular obligations of the christian life :—which petition, O gracious God, we beg of thee to grant us.

16. That thou, in whose hand the hearts of princes are, (*Prov. xxi.*) wouldst vouchsafe to direct his mind in such a manner, and endue him with such holy principles, that he may always live in a steady faith of all thy revelations and promises ; in a just fear of thy supreme authority ; and a constant attachment to thy law ; that his trust and affiance may be more grounded upon thy protection and providence, than upon his secular power ; and that, in all his actions, he may make it his aim rather to promote thy glory than to aggrandize his own :—which petition, O gracious God, we beg of thee to grant us.

17. That it would please thy goodness to defend him in all the dangers to which the high stations of princes expose them in an envious and wicked world, and to make him victorious over all his enemies, whenever he is engaged in war in the cause of his country's liberties or religion :—which petition, O gracious God, we beg of thee to grant us.

18. That thou wouldst be pleased to afford thy blessing and protection to our gracious queen *Charlotte*, and all other branches of the royal family, which, by royal descent and our laws, have a right to succeed to the throne of this nation :—which petition, O gracious God, we beg of thee to grant us.

19. That

19. That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to bear us, good Lord.

20. That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to bear us, good Lord!

21. That it may please thee to bless and keep the Magistrates; giving them grace to execute justice, and to maintain truth;

We beseech thee to bear us, good Lord.

22. That it may please thee to bless and keep all thy people;

We beseech thee to bear us, good Lord.

P A R A P H R A S E.

19. That thou wouldst be pleased to enlighten and confer the gifts of thy grace upon those whom thou hast appointed to be the ministers of thy gospel: upon the three orders of the clergy, bishops, priests, and deacons; that by thy blessing upon their studies, they may sufficiently understand the holy scriptures; and that they may enforce the doctrine of thy holy religion, as well by the good examples of their lives, as by their reasonably preaching the true and orthodox expositions of thy word:—which petition, O gracious God, we beg of thee to grant us.

20. That thou wouldst be pleased to confer upon the lords of the privy council, (on whose prudent determinations the public welfare does in a great measure depend) and upon the rest of the nobility, the spirit of wisdom, to understand what is just and fitting; and grace, to advise or to judge it; give them, O Lord, the grace to set good examples to inferior, and to let their light shine so brightly before men, that they may be as remarkable for piety and virtue, as for high rank and condition:—which petition, O gracious God, we beg of thee to grant us.

21. That thou wouldst be pleased to afford thy blessing and protection to all the other magistrates of the realm, judges, justices, &c. endowing them with such a portion of thy grace, as may be sufficient to secure them from prejudice or corruption, and enable them to administer impartial justice to all men, and to maintain the truth and honour of religion and the laws:—which petition, O gracious God, we beg of thee to grant us.

22. That thou wouldst be pleased to make all thy subjects of this kingdom partake of thy blessing and protection, as they are all become thy people, by embracing the true reformed religion:—which petition, O gracious God, we beg of thee to grant us.

23. That it may please thee to give to all nations, unity, peace, and concord,

We beseech thee to hear us, good Lord.

24. That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments :

We beseech thee to hear us, good Lord.

25. That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit ;

We beseech thee to hear us, good Lord.

26. That it may please thee to bring into the way of truth, all such as have erred and are deceived ;

We beseech thee to hear us, good Lord.

27. That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to

P A R A P H R A S E.

23. Intreating thee to extend thy goodness to all foreign nations, by causing them to live in peace and unity with their neighbouring princes and states, and in concord amongst themselves :—which petition, O gracious God, we beg of thee to grant us.

24. That it would please thee to inspire the hearts of thy servants, the clergy and people of this land, with a sincere love, a reasonable fear of thee, and a constant obedience of thy commandments :—which petition, O gracious God, we beg of thee to grant us.

25. That it may please thee to confer upon them every day increase of christian graces, and to enable them to make constant improvements upon what they have already received ; that they may, with humility and proper attention, give ear to the pious documents of their pastors ; that being free from all prejudice, prepossession and obstinacy, they may hear them with pure and disinterested minds, as becomes the mildness and lowly disposition of a disciple of Jesus Christ ; and that they may bring forth the fruits of the spirit, love, joy, peace, long suffering, &c. (*Gal. v. 22, 23.*)—which petition, O gracious God, we beg of thee to grant us.

26. We likewise humbly make application unto thee, in behalf of those who are without the church ; beseeching thee to open their eyes to the catholic faith, and to bring back to the pale of the church, all who have quitted it, either by heretical opinions or unwarrantable separations :—which petition, O gracious God, we beg of thee to grant us.

27. That thou wouldst be pleased to fortify and confirm all true christians in the faith, whereof they make profession, and the good resolutions which they have formed, that they may not be perverted by any per-

raise up them that fall, and finally to beat down Satan under our feet :

We beseech thee to bear us, good Lord.

28. That it may please thee to succour, help, and comfort all that are in danger, necessity, and tribulation ;

We beseech thee to bear us, good Lord.

29. That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children, and to shew thy pity upon all prisoners and captives ;

We beseech thee to bear us, good Lord.

30. That it may please thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed ;

We beseech thee to bear us, good Lord.

P A R A P H R A S E

pericious opinions, nor fall into any deadly sin ; to afford assistance and consolation to those weak-hearted christians, whose timorous consciences are troubled with doubts and suspicions of offending God by actions in themselves indifferent ; to give true repentance to such as are betrayed into any heinous sin, that they may emerge from thence, and again attain to a state of true piety ; and finally, to make such a spirit of goodness prevail among us, that vice being entirely banished, we may be enabled to resist the efforts and subdue the power of our great adversary the devil :—which petition, O gracious God, we beg of thee to grant us.

28. That it would please thee to afford thy divine aid to all that are exposed to any danger or difficulty, relief to all indigent persons, and comfort to all such as struggle with adversity or tribulation :—which petition, O gracious God, we beg of thee to grant us.

29. And since there are many who have it not in their power to join in the public prayers, which we offer up to the Almighty ; we humbly petition thee to defend all travellers by land from the assaults of robbers, and other unlucky accidents ; all mariners and passengers by sea from pirates, storms and tempests ; all women who suffer the pains of child-birth ; all persons in general, who are afflicted with any dangerous pain or illness ; all young children, who are apt to run into danger for want of thought ; and all prisoners and captives, more particularly those who suffer the rigours of confinement on account of their religion :—which petition, O gracious God, we beg of thee to grant us.

30. That thou wouldst be pleased to take all widows and orphans under thy particular care and protection, as thou art the only friend upon whom they can, with security, rely ; and to afford the same assistance to all others who may stand in need of it :—which petition, O gracious God, we beg of thee to grant us.

31. And

31. That it may please thee to have mercy upon all men ;
We beseech thee to hear us, good Lord.

32. That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;
We beseech thee to hear us, good Lord.

33. That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them ;

We beseech thee to hear us, good Lord.

34. That it may please thee to give us true repentance ; to forgive us all our sins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word,

We beseech thee to hear us, good Lord.

35. Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

P A R A P H R A S E.

31. And, lest our enumeration should not comprise all the individuals who stand in need of succour, we beseech thee to extend thy aid to the whole human race :—which petition, O gracious God, we beg of thee to grant us.

32. And, in pursuance of the commands which thou hast given us, we pray thee to forgive all that have any animosity to us ; all that persecute us ; and all that rise calumnies against us :—which petition, O gracious God, we beg of thee to grant us.

33. That thou wouldst be pleased to bestow upon us the fruits of the earth, and to preserve them from all blights and mildews, which may obstruct their growth, and so kindly to ripen them, that when they are come to perfection we may, thro' thy favour, enjoy them in due season :—which petition, O gracious God, we beseech thee to grant us.

Paraphrase on the SUPPLICATION.

34. We earnestly pray thee to grant us the grace of true repentance for the various transgressions whereof we have been guilty ; to forgive us all our deliberate acts of sin, all our sins of omission and ignorance, and all our sins of infirmity ; and that thou wouldst enable us by thy grace to eradicate all those sinful habits which we ourselves have contracted ; to rectify every vicious tendency and corrupt inclination in us ; and to reform our lives according to that perfect example set before us in the gospel :—which petition, O gracious God, we beg of thee to grant us.

35. O thou eternal son of God who hast deigned to take upon thee the offices of mediator and intercessor for mankind, hear favourably these our prayers, and present them to the Father.

36. O thou

36. O Lamb of God, that takest away the sins of the world ;

37. *Grant us thy peace.*

O Lamb of God, that takest away the sins of the world ;
Have mercy upon us.

38. O Christ, hear us.

O Christ, hear us.

39. Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Then the Minister, Clerks, and People, shall say the Lord's Prayer.

OUR Father, which art in Heaven ; Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.

. See the Paraphrase on the Lord's Prayer, Page 8, 9.

Priest. 40 O Lord deal not with us after our sins.

Ans. Neither reward us after our iniquities.

P A R A P H R A S E.

36. O thou lamb of God who, tho' thou didst assume a human body, wert always exempt from sin and a perfect pattern of innocence, thou who didst go as a lamb to the slaughter, to make atonement for the sins of mankind.

37. Grant us that peace for the purchasing whereof thy precious blood was shed.

38. O Christ, thou true Messiah and Saviour of the world, give ear unto our prayers.

39. O thou, who art our Lord both by purchase and redemption, have mercy upon us and pardon our sins.

Priest. 40. O Lord, we beseech thee in the words of the royal Psalmist (*Psal.* ciii. 10.) deal not with us, &c. i. e. do not punish us as our sins have deserved.

Let us pray.

41. **O** God, merciful Father, that despisest not the fighting of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us: and graciously hear us, that those evils which the craft and subtilty of the devil or man worketh against us, be brought to nought, and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

42. *O Lord, arise, help us, and deliver us for thy Name's sake.*

43. O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their days, and in the old time before them.

44. *O Lord, arise, help us, and deliver us for thine honour.*

45. Glory be to the Father, and to the Son, and to the Holy Ghost;

P A R A P H R A S E.

41. Let us now jointly prostrate ourselves before the Almighty, and offer up to him one common prayer. O God, whose fatherly mercy is ever prompt to succour all thy creatures in distress, thou who dost not despise a sorrowful and contrite heart, and from whom no groanings are hid, we beseech thee to grant us the aid of thy holy spirit, to assist and quicken the prayers which we pour forth unto thee in the time of our trouble; and be pleased so far to hear our prayers favourably, that all the ill designs which are formed against thy church by devils or wicked men, may be so baffled and brought to nothing by thy good providence, that, all persecution being at an end, the church may enjoy a state of perfect tranquillity, and praise thee for evermore; which we beg for Jesus Christ's sake. Amen.

42. O Lord do not remain any longer a spectator only of our sufferings, but rise up with haste to assist us, and deliver us for the sake of thy name, by which we are called, and for the sake of thy true religion which we profess.

43. Sacred history informs us of the marvellous things which thou hast done for the sake of thy church in times of old;

44. O Lord rise up and deliver us in like manner, in the present age, and thereby assert thy own honour in succouring thy servants.

45. All glory be ascribed to God the Father, God the Son, and God the

Ans. As it was in the beginning is now, and ever shall be: world without end. Amen.

46. From our enemies defend us, O Christ.

Graciously look upon our afflictions.

47. Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

48. Favourably with mercy hear our prayers.

O Son of David have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously bear us, O Christ; graciously bear us, O Lord Christ.

Priest. 49. O Lord, let thy mercy be shewed upon us;

Ans. As we do put our trust in thee.

50. Let us pray.

51. **W**E humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory

P A R A P H R A S E.

the Holy Ghost, the three Persons of the ever-blessed trinity.——*Ans.* As they have existed in the plenitude of bliss from all eternity, exist at present, and will exist for evermore.

46. O dear Saviour, defend us from all our foes, both spiritual and temporal, and look with compassion upon us in our present deplorable condition, oppressed with a load of sin, and dreading the punishment which we have incurred.

47. We beseech thee to look with compassion upon the miseries which we undergo, and upon the sorrow which we feel for having offended an omnipotent and good God; and forgive the sins of us who, indeed, by outward profession, have acquired a right to be looked upon as thy people, tho' by the enormity of our sins we have most justly forfeited it.

48. But for relief we apply to thee, O Christ, our blessed Lord and Redeemer; O give ear unto our prayers, do thou intercede for us with thy heavenly Father, and present our petitions before him.

49. O Lord, afford us thy mercy, not according to our deserts, for then we should entirely despair of it; but according to the ardour of our desires, and the sincerity with which we rely upon thee alone, for the pardon of, and deliverance from, our sins.

50. This responsory devotion being concluded, let us in joint and continued prayer address ourselves to the Almighty;

51. O kind and indulgent Father, we prostrate ourselves before thee with the utmost humility, intreating thee, thro' the great mercy which thou bearest to all thy creatures, to look with compassion upon the infirmities and frailties of our nature; whereby we have been led into those
sins

of thy Name, turn from us all those evils that we most righteously have deserved: and grant, that in all our troubles, we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

A Prayer of St Chrysostom.

A Lmighty God, who hast given us grace, at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy name, thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

P A R A P H R A S E.

sins which have excited thy anger, and to avert from us that punishment which we have so justly incurred; beseeching thee to grant, that in all the troubles which our sins may draw upon us, if thou, in thy unfathomable wisdom, dost think fit to let them continue, we may not confide in our own arm nor in the assistance of saints or angels, according to the example of others; but that we may rely entirely upon thy mercy; and tho' thy hand may lie heavy upon us, yet give us grace and perseverance to serve thee by an holy and virtuous life, which may tend to thy honour and glory: and this we beg, for the sake of Jesus Christ, whose intercession alone will be accepted by the Almighty.

Paraphrase on the PRAYER of St Chrysostom.

O omnipotent Being, to whose grace and favour we are indebted for this opportunity, of addressing ourselves unto thee, in the public service of the church, and who, in thy holy word, hast promised us, that where two or three are gathered together in thy name, thou art in the midst of them (*Matt. xviii. 20.*) and that what they agree on, shall be done for them in heaven; (*ibid. 19.*) depending therefore upon the gracious promise which thou hast thought proper to make to thy church, we humbly petition thee at the throne of grace, to grant us all that we have prayed for, as far (especially with regard to temporal matters) as it shall appear to thy unerring wisdom, to be consistent with our eternal welfare: desiring thee however of thy goodness, to afford us all requisite knowledge in the truths of religion, whilst we remain in this world, and after death, to translate us to the immortal glory of heaven. Amen.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Paraphrase on the Blessing.

My christian brethren, I shall now conclude this part of the service, with the benediction used by St Paul, (2 Cor. xiii. 14.) consigning over both you and myself to the care and protection of the ever-blessed Trinity; beseeching the great God, who in one nature unites three persons, that we may be absolved by the grace which our blessed Lord Jesus Christ has obtained for us by the great work of redemption: that we may be justified by the love of the Father, who is now reconciled to us through his blood: and finally, that by participating of the communication of the Holy Ghost, we may be sanctified. *Amen.*

Here endeth the Litany.

PRAYERS and THANKSGIVINGS .

Upon several OCCASIONS,

To be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

P R A Y E R S.

For RAIN.

O God, heavenly Father, who by thy Son Jesus Christ hast promised to all them that seek thy Kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; send us, we beseech thee, in this our necessity,

P A R A P H R A S E.

On the PRAYER for Rain.

O God our Father, whose habitation is the highest heaven, and who hast promised, by thy Son Jesus our blessed Lord, that all those that seek the kingdom of heaven and the righteousness thereof, shall have all outward things added unto them, we beseech thee to send us, now that our necessities require it, now that the ground is parched up for want of moisture, such
a kindly

such moderate rain and showers, that we may receive the fruits of the earth, to our comfort, and to thy honour, through Jesus Christ our Lord. *Amen.*

For fair Weather.

O Almighty Lord God, who for the sin of man didst once drown all the world, except eight persons, and afterward of thy great mercy didst promise never to destroy it so again; We humbly beseech thee, that although we for our iniquities have worthily deserved a plague of rain and waters; yet upon our true repentance, thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord. *Amen.*

In the time of dearth and famine.

O God, heavenly Father, whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and

P A R A P H R A S E.

a kindly rain as may refresh the dry earth, so that it may yield its accustomed fruits to the comfort of us, thy poor creatures, who depend upon them for nourishment; that thereby we may be enabled to use them to thy honour and glory; which favour we beg for the sake of our blessed Saviour, Jesus Christ. *Amen.*

Paraphrase on the PRAYER for fair Weather.

O Almighty God, who when thou didst see that all flesh had corrupted its way upon earth, (*Gen. vi. 12.*) didst by the deluge, destroy all the inhabitants of the world, excepting only eight persons belonging to the family of the righteous Noah, and didst afterwards fix thy bow in the clouds, as a sign that the waters should no more become a flood to destroy all flesh (*Gen. ix. 15.*) we humbly intreat thee, that tho' we, by our sins, have deserved to perish by a deluge likewise, thou wouldst, upon our repentance, be graciously pleased to grant us such seasonable weather, that the fruits of the earth being ripened by the fostering heat of the sun, we may gather them for our use at the proper season, and that we, seriously reflecting upon thy chastisement, may learn to lead more holy lives for the time to come; and in consideration of thy mercy, which has spared us after so many reiterated provocations, may be still more strongly excited to praise and adore thy goodness, the greatest of all thy attributes; and this favour we pray thee to grant us for the sake of our ever-blessed Saviour Jesus Christ. *Amen.*

fishes do multiply ; Behold, we beseech thee, the afflictions of thy people ; and grant that the scarcity and dearth, (which we do now most justly suffer for our iniquity) may through thy goodness be mercifully turned into cheapness and plenty, for the love of Jesus Christ our Lord ; to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. Amen.

Or This.

O God, merciful Father, who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness, Have mercy upon us ; that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief : Increase the fruits of the earth by thy heavenly benediction ; and grant that we, receiving thy bountiful liberality, may use the same to thy glory, the relief of those that are needy, and our own comfort, through Jesus Christ our Lord. Amen.

In the time of War and Tumults.

O Almighty God, King of all kings, and Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent ; Save and deliver us, we humbly beseech thee, from the hands of our enemies ; smother their pride, assuage their malice, and confound their devices ; that we, being armed with thy defence, may be preserved evermore from all perils to glorify thee, who art the only giver of all victory, through the merits of thy only Son Jesus Christ our Lord. Amen.

P A R A P H R A S E.

Paraphrase on the PRAYER in time of War and Tumults.

O omnipotent Being, King of kings, whose kingdom ruleth over all ; whose will and power the mightiest are unable to resist ; whose sole privilege it is to punish offenders with strict justice, and to shew thy mercy in sparing such as sincerely repent of their sins, we beseech thee to preserve us from the hands of our foes ; to quell that pride which has made us so haughtily despise our force, and invade our rights ; to diminish that malignity of heart which excites them to persecute us with so much
eager-

In the Time of any common Plague or sickness.

O Almighty God, who in thy wrath didst send a plague upon thine own people in the wilderness, for their obstinate rebellion against Moses and Aaron; and also in the time of king David didst slay with the plague of pestilence threescore and ten thousand, and yet, remembering thy mercy, didst save the rest: Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing; so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. *Amen.*

In the Ember-weeks to be said every Day for those that are to be admitted into holy Orders.

A Almighty God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; mercifully look upon the same; and at this time so guide and govern the minds of thy servants the bishops and pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church. And to those which shall be ordained to any holy Function, give thy grace and heavenly benediction;

P A R A P H R A S E.

eagerness and fury; and baffle all those devices and stratagems by which they endeavour to trepan us; that we, being shielded by thy protection which is the best armour, may be saved from all the perils and dangers by which this war is attended; and if thou art pleased by thy gracious providence to cause victory to decide for us, we may ascribe the gift to thy bounty alone; and this we earnestly request of thee for the sake of thy only Son Jesus Christ. *Amen.*

Paraphrase on the PRAYER in the Ember-weeks.

Omnipotent God, our most gracious Father, who dwellest in the most exalted part of the heavens, and hast purchased to thyself a church, by the blood of thy own dear Son, (*Acts xx. 28. Eph. v. 25.*) we beseech thee to watch over the same with thy especial Providence, and to direct by thy heavenly guidance the minds of the bishops and their assisting presby-

that both by their life and doctrine they may set forth thy glory, and set forward the salvation of all men, through Jesus Christ our Lord. Amen.

Or this.

Almighty God; the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any Office and Administration in the same; and to replenish them with the truth of thy Doctrine; and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church, through Jesus Christ our Lord. Amen.

A Prayer for the High Court of Parliament, to be read during their Session.

MOST gracious God, we humbly beseech thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at this time assembled; That thou wouldst be pleased to direct and prosper all their Consultations to the advance-

P A R A P H R A S E.

men in the office of ordination, in such a manner, that, pursuant to the advice of the apostle, they may lay hands suddenly on no man, (1 Tim. i. 22.) but that they may with wisdom and fidelity make choice of persons qualified by their piety and learning to be admitted into the offices of the ministry. We beseech thee moreover in behalf of those, who shall, at this time be received into any of the ecclesiastical orders, that thou wouldst bestow upon them such large portions of thy grace and blessing, that by their virtuous lives and orthodox doctrine, they may become ornaments to the holy profession wherein they shall be engaged, and may advance thy glory, by promoting the salvation of souls, through Jesus Christ our Lord. Amen.

Paraphrase on the PRAYER for the Parliament.

O God, who art always disposed to hear us upon whatever occasion we address thee, we beseech thee to bestow thy blessing upon this nation in general, but in particular upon the parliament now assembled under the king's most gracious majesty, that thou wouldst be pleased, by the influence of thy holy spirit, to govern their debates and resolutions in such a manner as may be most conducive to promote God's glory, the church's good, the safety of the king's person, his high character and welfare,

M

and

ment of thy Glory, the good of thy Church, the safety, honour, and welfare of our Sovereign and his Kingdoms; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

A Collect, or Prayer, for all conditions of Men, to be used at such Times when the Litany is not appointed to be said.

O God, the creator and preserver of all mankind, we humbly beseech thee for all sorts and conditions of men, that thou wouldst be pleased to make thy ways known unto them; thy saving health unto all Nations. More especially we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be

P A R A P H R A S E.

and the kingdoms which are subject to his sway; that whatever in our excellent constitution may be misinterpreted or perverted by the craft of designing men, may, by their wisdom, be explained, and all defects rectified and amended, so that such salutary laws may be enacted by them, that peace, justice, and piety may be secured amongst us upon the most solid and lasting foundation. These and all other things which thou, in thy infinite wisdom, shalt think necessary, either for that respectable body, or for thy holy church established among us, or finally, for ourselves, we humbly beg thee to grant us, for Jesus Christ's sake. *Amen.*

Paraphrase on the PRAYER for all Conditions of Men.

O God, who by thy omnipotence, didst call mankind into existence, and who by thy providence dost preserve them, we beseech thee to extend thy blessing to all our fellow-creatures, whatever be their rank, condition, or country, and to grant that the light of the gospel may be propagated to the remotest regions of the earth, according to the prediction of the psalmist, (*Psal. lxxii. 2.*) but we still more earnestly put up our petitions for the welfare of the catholic church, beseeching thee, that the whole body of christians, in what part of the world soever they may be dispersed, may receive the true orthodox and catholic faith, that they may hold this faith, according to the expression of the apostle, in unity of spirit and in the bond of peace, (*Eph. iv. 3.*) not divided by uncharitable schisms and separations, but attached to each other by the spiritual bonds

led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

Finally, we commend to thy Fatherly goodness, all those who are any ways afflicted or distressed in mind, body, or

** This to be said when estate [* Especially those for whom our
we desire the Prayers of Prayers are desired] that it may please
the Congregation,*

thee to comfort and relieve them according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ his sake. *Amen.*

A Prayer that may be said after any of the former.

O God, whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us, for the honour of Jesus Christ our Mediator and Advocate. *Amen.*

P A R A P H R A S E.

bonds of christian charity; but chiefly, we pray that all who profess the name of Christ, may shew themselves worthy of their holy profession, by leading a virtuous and pious life: lastly, we recommend to thee, who dost behold all thy creatures with a paternal tenderness, all persons who are visited by any affliction, or oppressed by any calamity, all those whose minds are troubled with melancholy thoughts, who are tormented with anxiety and gloomy apprehensions concerning their future state, or groan under the shocking agonies of despair; all those whose bodies are attacked by sickness or any painful disorder; or whose estates are impaired by loss, or the oppression of powerful adversaries; that thou wouldst be pleased to afford them such comfort and relief, as their respective wants may require, and deliver them happily out of all their troubles, either by rendering their situation in this world more desirable, or by placing them in a happier; all which favours we beg, in the name of Jesus Christ. *Amen.*

Paraphrase on the PRAYER that may be said after any of the former.

O God, who in the sacred oracles hast revealed to us much of thy divine nature and attributes, as is particularly declared that thou art always ready to have mercy upon sinners, and to receive them into favour, upon their repentance. We beseech thee to hear propitiously these our petitions, which we offer to thee, with a deep conviction and humble sense of our unworthiness; and though our sins have got such a mastery over us, that we are altogether enslaved to them, and lie, as it were, fettered with their chains; yet as thy all powerful grace inclines and enables thee, so we beg by the assistance of that grace through thy great compas-
sion

T H A N K S G I V I N G S.

A General Thanksgiving.

1. **A**Lmighty God, Father of all mercies, we thine unworthy servants do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men [** particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] 2. We bless thee for our creation, preservation, and all the blessings of this life ; but above

P A R A P H R A S E.

tion and mercy, thou wouldst deliver us from the same ; and this we pray thee to grant, for the honour of Jesus Christ, who is our mediator, and at thy right hand makes intercession in our behalf. Amen.

1. O thou omnipotent being, Father of all mercies and God of all comfort, (2 Cor. i. 3.) who art the author and giver of all the good things which thy creatures are blessed with : we thy sinful servants, who are not worthy of the least of thy merits, (Gen. xxii. 10.) since thou hast been graciously pleased to bestow so many of them upon us with a bounteous hand, we do, with the utmost devotion and respect to thee, and with the most sincere sense of thy favours, in this congregation pay our public thanks unto thee, for the numerous and reiterated examples of thy benevolence towards us, thanking thee; not only for favours conferred upon ourselves, but as, in thy holy word, we are particularly commanded so to do, giving thanks for all men. 1 Tim. ii. 1.

2. We render thee our most grateful acknowledgments for the blessing of our creation, that thou didst not suffer us to lie in a state of non-existence, but hast raised us into glorious beings endowed with reason and capable of attaining to eternal bliss in a future state. We bless thee for our preservation, whereby thou hast defended us, during the whole course of our lives, from all those casualties, to which we have been every day exposed ; from pain, sickness, want, and all that variety of external accidents to which we might have become a prey ; praising thee likewise for all the blessings of this life, for health, food, friends, benefactors, and many other blessings whereof we all partake ; but above all, we extol thy holy name, for that inestimable love to us, (without which all temporal enjoyments had availed us nothing,) in redeeming the whole world which was lost and undone, and forever subject to the divine wrath, by the precious blood of our Saviour Jesus Christ. We bless thee likewise for the means of obtaining grace, which thou hast afforded us, for our reception into the church by baptism, for the confirmation of our faith and our

restitu-

all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. 3. And we beseech thee, give us that ~~our~~ ^{our} knowledge of all thy mercies, that our hearts may be unfeignedly thankful; and that we may shew forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

For Rain.

O God, our heavenly Father, who by thy gracious providence dost cause the former and the latter Rain to descend upon the earth. that it may bring forth fruit for the use of man; We give thee humble thanks, that it hath

P A R A P H R A S E.

redemption to thy favour after our fall, by the sacrament of the Lord's supper, for the advantages we receive by being edified by public prayer and the preaching of God's word; and finally, we bless thee for the hope which thou hast given us of existing in a blissful state to all eternity, when thou shalt remove us out of this world; by which blessed hope we are enabled to overcome the terrors of death; which prevents us from desponding under the greatest pressure of worldly affliction, and secures to us an everlasting happiness in the life to come.

3. We moreover beseech thee to encrease, in one particular, thy mercies yet farther to us, and that is, to impart to us thy grace, that we may have a proper sense of all these mercies; that we may feel a sincere gratitude for them, and that we may let the remembrance of them sink deep into our hearts, not confining our gratitude to a verbal thanksgiving, but resolving to make the best returns in our power, by devoting ourselves entirely to thy service, and forming a steady purpose, never, wilfully, to offend so gracious a God, but to pass our whole lives in that holiness and righteousness which the rules laid down in thy gospel oblige us to; these favours we intreat thee to grant, for the sake of Jesus Christ our Lord; to whom, with thee, and the Holy Ghost, the three persons of the glorious and blessed Trinity, to whom we are indebted for all these blessings, be ascribed eternal honour and glory. *Amen.*

Paraphrase on the Thanksgiving for Rain.

O God, who tho' thou dwellest in thy immortal glory in heaven, dost nevertheless protect us, thy poor creatures, with a fatherly care, and makest all things tend to promote their good and ~~enrichment~~ ^{enrichment}, who dost,

for

pleased thee in our great necessity to send us at thee last : joyful Rain upon thine inheritance, and to refresh it when it was dry ; to the great comfort of us thy unworthy servants, and to the glory of thy holy Name, through thy mercies in Jesus Christ our Lord. *Amen.*

For Fair Weather.

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather : We praise and glorify thy holy Name for this thy mercy ; and will always declare thy loving kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

For Plenty.

O Most merciful Father, who of thy gracious goodness hast heard the devout Prayers of thy Church, and turned our dearth and scarcity into cheapness and plenty ;

P A R A P H R A S E.

for their sakes, send the former and the latter rain (that is, the rains which in the east usually fall in spring or autumn) on the earth, that men may gather their corn, wine, and oil ; (*Deut. ix. 14.*) we, in deep and humble sense of thy goodness, do, as in duty bound, return thee thanks for relieving us in our late great necessity, by sending a gracious rain upon thine inheritance, and refreshing it when it is weary, (*Psal. xlviii. 9.*) and as we acknowledge this blessing to be a greater comfort to us, we hope, by making a good use thereof, to cause it to promote thy honour and glory, which we beg, for thy mercies sake vouchsafed us in Jesus Christ our Lord. *Amen.*

For Fair Weather.

O righteous Lord God, who, on account of our disobedience and our innumerable transgressions of thy holy laws, didst, of late, punish us by heavy rains and floods, but was afterwards pleased in thy great mercy, to spare us and relieve us, by sending this happy and seasonable change of weather ; we, for this mercy, return thee our most hearty thanks in the congregation of thy people here assembled, and do promise, from hence forward, constantly to bear in mind this extraordinary love and kindness which thou hast shewn us, and, during the remainder of our lives, to be always shewing forth thy praise from generation to generation, (*Psal. lxxix. 13.*) *Amen.*

Almighty

We give thee humble thanks for this thy special bounty ; beseeching thee to continue thy loving kindness unto us, that our land may yield us her fruits of increase, to thy glory, and our comfort, through Jesus Christ our Lord. *Amen.*

For Peace and Deliverance from our Enemies.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies ; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness, that we were not delivered over as a prey unto them ; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty deliverer, through Jesus Christ our Lord. *Amen.*

For restoring public Peace at Home.

O Eternal God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people ; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us ; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments ; and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through Jesus Christ our Lord. *Amen.*

For Deliverance from the Plague, or other common sickness.

O Lord God, who hast wounded us for our sins, and consumed us for our transgressions, by thy late heavy and dreadful visitation ; and now in the midst of judgment, remembering mercy, hast redeemed our souls from the jaws of death ; We offer unto thy Fatherly goodness ourselves, our souls, and bodies, which thou hast delivered, to be a living sacrifice unto thee ; always praising and magnifying thy mercies in the midst of thy Church, through Jesus Christ our Lord. *Amen.*

Or this.

WE humbly acknowledge before thee, O most merciful Father, that all the punishments which are threatened in thy law, might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart; yet seeing it hath pleased thee of thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness, wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings, we offer unto thy Divine Majesty the sacrifice of praise and thanksgiving; lauding and magnifying thy glorious Name for such thy preservation and providence over us, through Jesus Christ our Lord. *Amen.*





T H E
COLLECTS, EPISTLES,
A N D
G O S P E L S,

To be used

THROUGHOUT THE YEAR.

Note, That the Collect appointed for every Sunday, or for any Holy Day that hath a Vigil or Eve, shall be said at the Evening Service next before.

The First Sunday in Advent.

The Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life (in which thy Son Jesus Christ came to visit us in great humility;) that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

This Collect is to be repeated every Day with the other Collects in Advent, until Christmas-eve.

P A R A P H R A S E.

On the COLLECT for the First Sunday in Advent.

Almighty God, we beseech thee to enable us by thy grace to forsake the works of darkness, the sins and frailties which men are liable to, while they remain under the blindness of a gentile ignorance; and that we may put on the armour of light, (*Rom. xiii. 12.*) that christian defence against sin, during this our abode upon earth; (in which thy Son

N

Jesus

The Epistle. Rom. xiii. 8.

OWE no man any thing, but to love one another : for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep : for now is our salvation nearer than when we believed : The night is far spent, the day is at hand ; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying : But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. St Matth. xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them ; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the Prophets, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and

P A R A P H R A S E.

Jesus Christ came to visit us in great humility) that when he shall come again in his glorious majesty, at the day of judgment to decide the fate both of the quick and the dead, we may rise to everlasting life ; which we beg for the sake of our blessed Saviour, who liveth and reigneth, together with the Father and the Holy Ghost, for ever in the heavens. Amen.

O ever-

brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strowed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the Prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

The Second Sunday in Advent.

The Collect.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them; that, by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

P A R A P H R A S E.

On the COLLECT for the Second Sunday in Advent.

O ever-blessed God, who hast given us to understand by thy holy apostle St Paul, that all things which were written aforetime in the holy scriptures, were written for our learning; (*Rom. xv. 4.*) grant that we may, with such diligence of application and piety of disposition, read and observe what is written therein, and treasure them up in our hearts in such a manner, that we may thereby receive patience and comfort capable of affording us the blessed hope of everlasting life, (*Rom. xv. 4.*) which thou hast been graciously pleased to give us, on account of the merits of our blessed Saviour Jesus Christ. *Amen.*

The

The Epistle. Rom. xv. 4.

WHATSOEVER things were written aforetime, were written for our learning; that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus: That ye may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us, to the Glory of God. Now I say, That Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord all ye Gentiles, and laud him all ye people. And again Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. St Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; mens hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable, Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

The

*The third Sunday in Advent.**The Collect.*

O Lord Jesu Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the Ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just; that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

The Epistle. 1 Cor. iv. 1.

LET a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Moreover, it is required in Stewards, that a man be found faithful. But with me it is a very small thing, that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified: but he that judgeth me, is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

P A R A P H R A S E.

On the COLLECT for the Third Sunday in Advent.

O Lord Jesus Christ, who at thy first advent, when thou didst condescend to converse with us mortals in the flesh, didst send thy messenger, John the baptist, as a harbinger to prepare thy way before thee, (*Mat. 21. 10.*) as it was foretold by thy prophet Malachi; (*Chap. iii. 1.*) we beseech thee so to bless the pious labours of the pastors of thy church, who are the ministers of Christ and stewards of the mysteries of God, (*1 Cor. 11. 1.*) that they, after the example of John the baptist, may prepare thy way before thee, by turning the hearts of the disobedient to the wisdom of the just, (*Luke 1. 17.*) that at thy second advent when thou shalt come to judge the world, (*2 Tim. iv. 1.*) we may prove acceptable in the sight of our God and Saviour (*1 Tim. ii. 3.*) who liveth and reigneth in equal glory with God the Father, and God the Holy Ghost, to all eternity. Amen.

O Lord,

The Gospel. St Matth. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered, and said unto them, Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

The fourth Sunday in Advent.

The Collect.

O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas through our sins and wickedness we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom, with thee and the Holy Ghost, be honour and glory, world without end. Amen.

P A R A P H R A S E

On the COLLECT for the Fourth Sunday in Advent.

O Lord, we beseech thee to stir up thy strength and come and help us. (*Psal.* lxxx. 2.) and to afford us the powerful assistance of thy grace, that we may not be retarded with the weight of sin, which doth so easily beset us, but may run with patience the race which is set before us, (*Heb.* xii. 1.) and

The Epistle. Phil. iv. 4.

REjoice in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. St John i. 19.

THIS is the record of John, when the Jews sent Priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No, Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent, were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water; but there standeth one among you, whom ye know not: He it is, who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

P A R A P H R A S E.

1.) and that thy bountiful grace, which thou dost liberally bestow on all that ask it with a devout heart, may defend and deliver us from all the temptations, by which we may be attacked, thro' the merits and satisfaction of Jesus Christ, &c. Amen.

The Natiuity of our Lord, or the Birth-day of CHRIST, commonly called Christmas-day.

The Collect.

ALmighty God, who hast given us thy only begotten Son, to take our nature upon him, and, as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus Christ; who liveth and reigneth with thee, and the same Spirit, ever one God, world without end. Amen.

The Epistle. Heb. i. 1.

GOD, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: Being made so much better than the angels, as he hath by inheritance obtained a more excellent Name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son. And again, when he bringeth in the first-begotten into the world, he

P A R A P H R A S E.

On the COLLECT for the Natiuity of Jesus Christ.

O Almighty God, who hast given thy only begotten Son, (*John iii. 16.*) not to take upon him the nature of angels, but to take on him the seed of Abraham, (*Heb. ii. 16.*) and to be born of a pure virgin, which birth we this day, with grateful hearts, commemorate; afford us, we beseech thee, thy grace, that we being born again into a spiritual life, (*John ii. 3. 1 Pet. i. 23.*) may receive the adoption of sons, (*Gal. iv. 5.*) and may daily be renewed in the spirit of our minds, (*Eph. iv. 23.*) by the influence of the holy spirit; which we beg for the sake of our ever-blessed Lord, &c. Amen.

O Lord,

saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy Kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

The Gospel. St John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not any thing made, that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

*Saint Stephen's Day.**The Collect.*

GRANT, O Lord, that in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to Heaven, and by faith behold the glory that shall be revealed; and being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God, to succour all those that suffer for thee, our only Mediator and Advocate. *Amen.*

Then shall follow the Collect of the Nativity, which shall be said continually unto New-year's Eve.

For the Epistle. Acts vii. 55.

STEPHEN being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet whose name was Saul. And they stoned Stephen, calling upon

P A R A P H R A S E.

On the COLLECT for Saint Stephen's Day.

O Lord, we humbly pray thee that, in all our sufferings in this present world, (*Rom. viii. 18.*) in support of the testimony of the gospel, we may, after the example of St Stephen, steadfastly look up to heaven, and by the strength of our faith, obtain a prospect of the glory which shall be revealed hereafter in us; (*Rom. viii. 18.*) and being filled with the Holy Ghost, (*Acts vii. 55.*) in like manner as that blessed saint, who was first honoured with a crown of martyrdom, may learn to bless them who persecute us, (*Rom. xii. 14. Matt. v. 44.*) encouraged thereto by the example of this noble martyr, who prayed for his murderers, that thou, O blessed Jesus, wouldest not lay their sin to their charge, (*Acts vii. 20.*) who standest at the right hand of God, as St Stephen was then supported by beholding thee; grant unto us all spiritual strength and succour, when we suffer for thee our only mediator and advocate. *Amen.*

Merci-

God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell aslep.

The Gospel. St Matt. xxiii. 34.

BEhold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Saint John the Evangelist's Day.

The Collect.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church; that it being enlightened by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to the light of everlasting life, through Jesus Christ our Lord. *Amen.*

P A R A P H R A S E.

On the COLLECT for St John the Evangelist's Day.

Merciful Father, we entreat thee to enlighten the hearts of all christians, by that evangelical truth, revealed to us in the sacred books of the New Testament; particularly by those mysteries set forth unto us in the gospel of St John, that they may walk honestly as in the day; (*Rom. xiii. 13.*) not erring in the darkness of heathenish superstition, but as children

The Epistle: 1 St John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us) that which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his Word is not in us.

The Gospel. St John xxi. 19.

JESUS said unto Peter, Follow me. Then Peter turning about, seeth the disciple whom Jesus loved, following, (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) Peter seeing him, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but,

P A R A P H R A S E.

of light, (*Eph. v. 8.*) who know the truth, (*John viii. 32.*) and after they have led a life conformable to the holy doctrines therein delivered, they may have the light of everlasting life; (*John viii. 12.*) and this we beg for the sake of Jesus Christ. Amen.

O Thou

If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose, that even the world itself could not contain the books that should be written.

The Innocents Day.

The Collect.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest Infants to glorify thee by their deaths; Mortify and kill all vices in us; and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name, through Jesus Christ our Lord. Amen.

For the Epistle. Rev. xiv. 1.

I Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's Name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and

P A R A P H R A S E.

On the COLLECT for Innocents Day.

O thou omnipotent Being, who out of the mouths of babes and sucklings, hast ordained strength, (*Psal. viii. 2.*) and madest the infants of Bethlehem, who were massacred by Herod, to glorify thee by the martyrdom which they suffered upon account of Christ, we beseech thee so to aid us by the assistance of thy spirit, that, by mortifying our members which are upon earth, fornication, uncleanness, &c. (*Col. iii. 5.*) these and all other vices may be as perfectly killed in us, as the children were by the Assassins, and that by leading holy lives, and constantly holding fast the faith, we may glorify thy holy Name; and this we beg for the sake of Jesus Christ our Lord. Amen.

O Al-

the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first fruits unto God, and to the Lamb, And in their mouth was found no guile; for they are without fault before the throne of God.

The Gospel. St Matth. ii. 13.

THE angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young-child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise-men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise-men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, in Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

The Sunday after Christmas-day.

The Collect.

A Almighty God, who hast given us thy only begotten Son, to take our nature upon him, and, as at this

P A R A P H R A S E

On the COLLECT for the Sunday after Christmas Day.

O Almighty God, who hast given thy only begotten son. (*John iii. 16.*) Not to take upon him the nature of angels, but to take on him the seed of Abra-

time, to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ; who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

The Epistle. Gal. iv. 1.

NOW I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but he is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law; to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. St Matt. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a Son, and

P A R A P H R A S E.

Abraham, (*Heb. ii. 16.*) and to be born of a pure virgin, which birth we at this day with gratitude commemorate; bestow upon us thy grace we beseech thee, that we become regenerate by a spiritual life, may receive the adoption of sons, (*Gal. iv. 5.*) and may be daily renewed in the spirit of our minds, (*Eph. iv. 23.*) by the powerful influence of the Holy Ghost; which we beg for the sake of our same blessed Lord, &c. Amen.
O AL.

thou shalt call his name Jesus : for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and they shall call his Name Emmanuel, which being interpreted, is, God with us) Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife : And knew her not till she had brought forth her first-born Son ; and he called his Name Jesus.

The Circumcision of Christ.

The Collect.

A Almighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man. Grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Rom. iv. 8.

BLESSED is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also ? For we say, that faith was reckoned to Abraham for righteousness. How was it then reckoned ? when he was in circumcision, or in

P A R A P H R A S E.

On the COLLECT for the Circumcision of Christ.

O Almighty God, who made thy blessed Son submit to the painful operation of circumcision, that he might, in every respect conform to the law of Moses, and fulfil all righteousness, grant us the true circumcision of the heart in the spirit, and not in the letter, (Rom. ii. 29.) that our hearts and all our members may be mortified, (Col. iii. 5.) and weakened from the fleshly lusts which war against our souls, (1 Pet. ii. 11.) and that, instead of yielding to the dominion of our lusts, we may perform a perfect and compleat obedience to the will of God, (1 Thess. iii. 12.) and this we request of thee for the sake of our blessed Lord and Saviour Jesus Christ. *Amen.*

uncir-

uncircumcision? not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, That he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The Gospel. St Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard, and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his Name was called JESUS, which was so named of the angel before he was conceived in the womb.

The same Collect, Epistle, and Gospel, shall serve for every Day after unto the Epiphany.

The Epiphany, or the Manifestation of CHRIST to the Gentiles.

The Collect.

O God, who by the leading of a Star didst manifest thy only begotten Son to the Gentiles; Mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Jesus Christ our Lord. Amen,

The Epistle. Ephes. iii. 1.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles; if ye have heard of the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy Apostles and Prophets, by the Spirit; That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unfearchable riches of Christ; and to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath been hid in

P A R A P H R A S E.

On the COLLECT for the Epiphany.

O God, who, directing the eastern sages by a star, (*Matt. ii. 9.*) didst discover that thy only begotten Son was manifest in the flesh, (*1 Tim. iii. 16.*) and that the gentiles would be made partakers of salvation, we beseech thee of thy mercy to grant, that whereas, thro' thy divine goodness we that were formerly gentiles, have now, by faith, attained to the knowledge of thee, which is however but an imperfect knowledge, a knowledge in part, and seeing thro' a glass darkly, (*1 Cor. xiii. 12.*) we may in the life to come, enjoy the knowledge and happiness of the beatifick vision, when we shall know even as we are known, (*ibid.*) and be forever with the Lord, through Jesus Christ our Lord. Amen.

God

God, who created all things by Jesus Christ : To the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord : In whom we have boldness and access with confidence by the faith of him.

The Gospel. St Matt. ii. 1.

WHEN Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise-men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea : For thus it is written by the prophet : And thou, Bethlehem, in the land of Juda, art not the least among the princes of Juda : For out of thee shall come a Governor that shall rule my people Israel. Then Herod, when he had privily called the wise-men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed ; and lo, the star which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him : And when they had opened their treasures, they presented unto him gifts ; gold, and frankincense, and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

The

THE COMMON PRAYER, &c.

*The First Sunday after the Epiphany.**The Collect.*

O Lord, we beseech thee, mercifully to receive the prayers of thy people which call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord. Amen.

The Epistle. Rom. xii. 1.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we being many are one body in Christ, and every one members one of another.

The Gospel. St Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem, after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and

P A R A P H R A S E.

On the COLLECT for the first Sunday after the Epiphany.

O Lord, we beseech thee, of thine infinite mercy to give ear unto the prayers of thy people, who prostrate themselves before thee, in the public service of the church, and grant us such a measure of faith and christian knowledge, (*Rom. xii. 3.*) that we being thoroughly informed of our duty, may carefully acquit ourselves thereof; and this we earnestly request for the sake of Jesus Christ our Lord, Amen.

P A R A -

Joseph and his mother knew not of it. But they supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass that after three days, they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not this saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

The Second Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people; and grant us thy peace all the days of our life, through Jesus Christ our Lord. Amen.

The Epistle. Rom. xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us

P A R A P H R A S E.

On the COLLECT for the second Sunday after the Epiphany.

Omnipotent and eternal God, supreme Lord of heaven and earth, favourably hear the petitions put up unto thee by thy people here assembled together, and grant us, during the whole course of our lives, peace with God, thro' Jesus Christ our Lord, (Rom. v. 1.) Amen.

wait

wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with chearfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another; with brotherly love, in honour preferring one another: not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things but condescend to men of low estate.

The Gospel. St John ii. 1.

AND the third day there was a marriage in Cana of Galilee, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins a piece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him.

The

*The third Sunday after the Epiphany.**The Collect.*

Almighty and everlasting God, mercifully look upon our infirmities ; And in all our dangers and necessities stretch forth thy right hand to help and defend us, through Jesus Christ our Lord. Amen.

The Epistle. Rom. xii. 16.

BE not wise in your own conceits. Recompence to no man evil for evil. Provide things honest in the sight of all men. If it be possible as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath ; for it is written, Vengeance is mine ; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. St Matth. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will ; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man, but go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of

P A R A P H R A S E.

On the COLLECT for the third Sunday after the Epiphany.

Omnipotent and eternal God, we beseech thee of thy great mercy to support us under our infirmities by the aid of thy holy spirit (*Rom. viii. 26.*) and when we are assailed by dangers either spiritual or temporal, stretch out thy right hand in our defence ; which we beg for the sake of Jesus Christ our Lord. Amen.

P A R A.

the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east, and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the self-same hour.

The Fourth Sunday after the Epiphany.

The Collect.

O God, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations, through Jesus Christ our Lord. Amen.

P A R A P H R A S E.

On the COLLECT for the fourth Sunday after the Epiphany.

O Lord, who knowest us to be surrounded by many and great dangers, both of enemies, and of our sins, who knowest all our frailties, that we cannot with our utmost efforts, always persevere in our duty, but have always some neglects of it to answer for; we beseech thee so to strengthen and protect us, by thy grace and heavenly providence, that being supported in all the dangers to which we are exposed by the assaults of our enemies, or any unfortunate accident that may befall us, we may be enabled to resist every temptation; and this we pray for the sake of Jesus Christ, our Lord. Amen.

The

The Epistle. Rom. xiii. 1.

LET every soul be subject unto the higher powers. For there is no power but of God : the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist, shall receive to themselves damnation. For rulers are not a terror to good Works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same : for he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also : for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues ; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. St Matth. viii. 23.

AND when he was entered into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves : but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us, we perish. And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him ? And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God ? art thou come hither to torment us before the time ? And there was a good way off from them an herd of many swine, feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into

Q

the

the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine, and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils. And behold, the whole city came out to meet Jesus; and when they saw him, they besought him that he would depart out of their coasts.

The fifth Sunday after the Epiphany.

The Collect.

O Lord, we beseech thee to keep thy church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord. Amen.

The Epistle. Col. iii. 12.

PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in

P A R A P H R A S E.

On the COLLECT for the fifth Sunday after the Epiphany.

O Lord, we beseech thee continually to watch over and protect thy holy church, which is the household of God, (*Eph. xi. 14.*) in the profession of the true faith, and that we, who do not rely upon our own strength and abilities, may be shielded by the mighty power of thy grace which is abundantly sufficient to enable us to withstand all temptations; and this we pray for the sake of Jesus Christ our Lord. Amen.

P A R A-

all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. St Matth. xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The sixth Sunday after the Epiphany.

The Collect.

O God, whose blessed Son was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that having this hope, we may purify our-

P A R A P H R A S E.

On the COLLECT for the sixth Sunday after the Epiphany.

O God, whose only begotten Son quitted his blessed immortality, and was manifested for this purpose, that he might destroy the works of the devil (1 John iii. 8.) and that he might make us sons of God, (Gal. iv. 6.) and heirs of salvation, (Heb. i. 14.) grant us therefore, we pray thee, thy heavenly grace, to purify ourselves even as he is pure, (John iii. 3.) that when he shall appear at his second coming in the clouds of heaven

selves, even as he is pure ; that when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever, one God, world without end. Amen.

The Epistle. 1 St John iii. 1.

BEhold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God : therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that when he shall appear, we shall be like him ; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the law : for sin is the transgression of the law. And ye know that he was manifested to take away our sins ; and in him is no sin : Whosoever abideth in him, sinneth not : whosoever sinneth, hath not seen him, neither known him. Little children, let no man deceive you : he that doeth righteousness, is righteous even as he is righteous. He that committeth sin, is of the devil : for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

The Gospel. St Matt. xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there : believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders ; inasmuch that (if it were possible) they shall deceive the very elect. Behold, I have told you before.

P A R A P H R A S E.

heaven with power and great glory, (*Matt. xxiv. 30.*) that our vile bodies may be fashioned like his glorious body, *Pb. iii. 21.* and that we may inherit his everlasting kingdom, where with thee, O Father, and with thee, O Holy Ghost, he liveth and reigneth, one God in trinity of persons to all eternity. Amen.

P A R A.

Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth : behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west : so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven : and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

The Sunday called Septuagesima, or the third Sunday before Lent.

The Collect.

O Lord, we beseech thee favourably to hear the prayers of thy people ; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name, through Jesus Christ our Saviour ; who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle. 1 Cor ix. 24.

KNOW ye not that they which run in a race, run all, but one receiveth the prize ? So run, that ye may obtain. And every man that striveth for the mastery, is tempe-

P A R A P H R A S E.

On the COLLECT for Septuagesima Sunday.

O Lord, we intreat thee of thy loving kindness and mercy, to hear the prayers of thy people, who are now gathered together for thy worship, that we, upon whom thou dost justly inflict punishments for our numerous transgressions of the law, may, by thy mercy, be delivered from them when thy goodness shall think it fitting and profitable for us ; and this we beg for the sake of our blessed Saviour Jesus Christ, &c. Amen.

rate

rate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a cast-away.

The Gospel. St Matt. xx. 1.

THE Kingdom of heaven is like unto a man that is an housholder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good-man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

The

The Sunday called Sexagesima, or the second Sunday before Lent.

The Collect.

O Lord God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity, through Jesus Christ our Lord. Amen.

The Epistle. 2 Cor. xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak, howbeit, wheresoever any is bold (I speak foolishly) I am bold also. Are they Hebrews? so am I: are they Israelites? so am I: are they the seed of Abraham? so am I: are they ministers of Christ? (I speak as a fool) I am more: in labours more abundant: in stripes above measure; in prisons more frequent; in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, Once was I stoned, Thrice I suffered shipwreck; A night and a day I have been in the deep: in journeying often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils in the sea, in perils among false brethren: in weariness and painfulness; in watchings often; in hunger and thirst; in fastings often; in cold and nakedness; besides those things that are without, that which cometh upon me daily, the care of all the

P A R A P H R A S E.

On the COLLECT for the second Sunday before Lent.

O Lord, who dost penetrate the secrets of all mens hearts, and seest that we do not rely on any thing that we are able to do of, or for ourselves, considering our frail nature and the weakness of our abilities, mercifully grant that we may be defended by thy Almighty power from all adversities, spiritual and temporal, which may befall us; and this we beg for the sake of Jesus Christ our Lord. Amen.

churches.

churches. Who is weak and I am not weak? who is offended and I burn not? If I must needs glory, I will glory of the things which concern mine Infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. St Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way-side, and it was troden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprung up with it and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the Kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the Word of God. Those by the way-side are they that hear: then cometh the devil, and taketh away the Word out of their hearts, lest they should believe, and be saved. They on the rock, are they which, when they hear, receive the Word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which, in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience.

The Sunday called Quinquagesima, or the next Sunday before Lent.

The Collect.

O Lord, who hast taught us, that all our doings without charity are nothing worth, Send thy Holy Ghost, and pour

pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues; without which, who-soever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.

The Epistle. 1 Cor. xiii. 1.

THOUGH I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

P A R A P H R A S E.

On the COLLECT for the Sunday before Lent.

O Lord, who hast taught us, that our best actions, if we have not charity, profit us nothing, (1 Cor. xiii. 2.) pour into our hearts that excellent gift of thy holy spirit, which is the bond of peace and of perfection, without which, every one is dead whilst he liveth, (1 Tim. v. 6.) grant this for the sake of thy only begott'n Son Jesus Christ. Amen.

R

P A R A-

The Gospel. St Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets, concerning the Son of man, shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. And it came to pass that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

The first Day of Lent, commonly called Ash-wednesday.

The Collect.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; create and make in us new and contrite

P A R A P H R A S E.

On the COLLECT for the first Day of Lent.

Omnipotent and eternal being, who art so far from hating thy creatures, that thou lovest those whom thou chastisest, (*Heb. xii.*) and dost always shew mercy to those who turn unto thee; (*Joel iii. 14.*) we beseech

hearts; that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord. Amen.

This Collect is to be read every Day in Lent, after the Collect appointed for the Day.

For the Epistle. Joel ii. 12.

TURN ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning. And rent your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him, even a meat-offering, and a drink-offering, unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet; let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. St Matth. vi. 16.

WHEN ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not

P A R A P H R A S E.

Seek thee to make us clean hearts, and to renew right spirits within us, (Psal. x.) that we, being touched with a godly sorrow that worketh repentance, (2 Cor. i. 10.) and acknowledging our own wretchedness, may obtain from thee, the Father of mercies, such an entire remission of our sins, that thou mayest retain the memory of them no longer, and this we beg for the sake of Jesus Christ our Lord. Amen.

P A R A-

unto men to fast, but unto thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The first Sunday in Lent.

The Collect.

O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

The Epistle. 2 Cor. vi. 1.

WE then as workers together with him, beseech you also that ye receive not the grace of God in vain (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) Giving no offence in any thing, that the ministry be not blamed; but in all things approving ourselves as the minis-

P A R A P H R A S E.

On the COLLECT for the first Sunday in Lent.

O Lord Jesus Christ, who, to set us an example of abstinence, and teach us to resist the temptations of the devil, didst fast forty days and forty nights, (*Matt. iv. 2.*) give us grace to imitate thee in this virtue as far as our nature is capable, that whensoever the flesh riseth against the spirit, (*Gal. v. 14.*) we may be enabled, by thy assistance, to surmount its temptations, and may act according to those holy suggestions which thou dost infuse into our minds, by leading virtuous and holy lives, agreeable to the dictates of thy holy Spirit, so that our conduct, for the time to come, may tend to the honour of thee, O blessed Saviour, who livest and reignest, &c. Amen.

ters of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. St Matth. iv. 1.

THEN was Jesus led up of the spirit into the wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and behold, angels came and ministered unto him.

*The Second Sunday in Lent.**The Collect.*

Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord. Amen.

The Epistle. 1 Thess. iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how you ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God; that no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such, as we also have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit.

The Gospel. St Matth. xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out

P A R A P H R A S E.

On the COLLECT for the second Sunday in Lent.

O Lord, who seest that we are not sufficient of ourselves to think, much less to do, any thing of ourselves, but our sufficiency is of thee, (1 Cor. iii. 5.) we intreat thee, by thy providential care, to defend both our souls and bodies, the former from all temptations and evil suggestions, by which we may be betrayed into sin, and the latter from unhappy accidents and hostile attacks; and this we beg for the sake of Jesus Christ our Lord. Amen.

of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil. But he answered her not a word: And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The third Sunday in Lent.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants: and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named amongst you, as becometh saints: neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath

P A R A P H R A S E.

On the COLLECT for the third Sunday in Lent.

We beseech thee, almighty God, favourably to hear the prayers of the church which they with fervour put up unto thee, and to stretch forth the right hand of thy power and majesty to defend us from all our enemies, bodily and bodily, for the sake of our blessed Saviour Jesus Christ. Amen.

any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord: walk as children of light (For the fruit of the spirit is in all goodness, and righteousness, and truth) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them: for it is a shame even to speak of those things which are done of them in secret. But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. St Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others tempting him, sought of him a sign from heaven. But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation; and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me, is against me: and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and gar-

garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in, and dwell there; and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God and keep it.

The fourth Sunday in Lent.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jesus Christ. Amen.

The Epistle. Gal. iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? for it is written that Abraham had two sons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants: the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free; which

P A R A P H R A S E.

On the COLLECT for the fourth Sunday in Lent.

O Almighty God, grant, we beseech thee, that we who by the calamities we undergo in this world, are punished less than our iniquities deserve, (*Exra ix. 13.*) and, on account of our numerous violations of thy divine law, do dread thy just vengeance falling on us, may, by thy merciful goodness be delivered from our afflictions; and by the powerful influence of thy grace, exciting us to a reformation of our lives, may avoid the eternal punishment which we have incurred by our sins; and this we beg for the sake of our Lord Jesus Christ. Amen.

is the mother of us all. For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh, persecuted him that was born after the spirit; even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman, So then, brethren, we are not children of the bond-woman, but of the free.

The Gospel. St John 6. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (And this he said to prove him; for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley loaves, and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The

*The fifth Sunday in Lent.**The Collect.*

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness, they may be governed and preserved evermore both in body and soul, through Jesus Christ our Lord. Amen.

The Epistle. Heb. ix. 11.

CHRISt being come an high Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? and for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. St John viii. 46.

JESUS said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but

P A R A P H R A S E.

On the COLLECT for the fifth Sunday in Lent.

Omnipotent Being, we intreat thee to look down with compassion upon thy people who now offer up their prayers to thee, that by thy gracious providence they may have their bodies preserved from all misfortunes, and their souls secured from sin and temptation, which we request of thee for the sake of our blessed Lord and Saviour Jesus Christ. Amen.

P A R A

I honour my Father ; and ye do dishonour me. And I seek not mine own glory : there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets ; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our Father Abraham, which is dead ? and the prophets are dead : whom makest thou thyself ? Jesus answered, If I honour myself, my honour is nothing : it is my Father that honoureth me, of whom ye say, that he is your God : yet ye have not known him ; but I know him : and if I should say, I know him not, I shall be a liar like unto you : but I know him, and keep his saying. Your father Abraham rejoiced to see my day, and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham ? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple.

The Sunday next before Easter.

The Collect.

Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility ; Mercifully grant that we may both follow the example of his patience, and also be made par-

P A R A P H R A S E.

On the COLLECT for the Sunday next before Easter.

O all-powerful and everlasting God, who art a God of tender mercy (James v. 11.) and hast sent thy son in likeness of sinful flesh, (Rom. viii. 3.) though he was before in the form of God, &c. (Phil. ii. 6.) and being found in fashion as a man, to humble himself and become obedient unto death, even the death of the cross, (Phil. ii. 8.) shewing by this an example of humility not to be equalled, we beseech thee, for thy

mer-

takers of his resurrection, through the same Jesus Christ our Lord. Amen.

The Epistle. Phil. ii. 5.

LET this mind be in you, which was also in Christ Jesus : who, being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a Name, which is above every name ; that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. St Matth. xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us ? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the

P A R A P H R A S E.

series sake, to give us grace, that we may take example from his humility and patience whilst we continue here, and may share with him in his blessed resurrection hereafter ; and this we beg for Jesus Christ his sake. Amen.

pot-

potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value, and gave them for the potter's field, as the Lord appointed me.) And Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word, insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall,

hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand : and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name : him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, A place of a skull, they gave him vinegar to drink, mingled with gall : and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots : that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there ; and set up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS.** Then were there two thieves crucified with him : one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself ; If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save : if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God ; let him deliver him now if he will have him ; for he said, I am the Son of God. The thieves also which were crucified with him cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani ?* that is to say, My God, my God, why hast thou forsaken me ? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and

and put it on a reed; and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Monday before Easter.

For the Epistle. Isaiah lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the loving kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesses. For he said, Surely they are my people, children that will not lie:

lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: in his love, and in his pity he redeemed them, and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit, therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? Where is he that put his holy Spirit within him? that led them by the right hand of Moses, with his glorious arm, dividing the water before them, to make himself an everlasting Name? That led them through the deep as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious Name. Look down from heaven, and behold from the habitation of thy holiness, and of thy glory: Where is thy zeal, and thy strength, the sounding of thy bowels, and of thy mercies towards me? are they restrained? Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting. O Lord, why hast thou made us to err from thy ways? and hardened our hearts from thy fear? Return for thy servants sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine, thou never barest rule over them? they were not called by thy Name.

The Gospel. St Mark xiv. 1.

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on his head.

head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor: and they murmured against her. And Jesus said, Let her alone, why trouble you her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will, ye may do them good, but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished, and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat, and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, it is one of the twelve that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed: good were it for that man, if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and

and gave to them, and said, Take, eat : This is my body. And he took the cup ; and when he had given thanks, he gave it to them : and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night : for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane : and he said to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy ; and saith unto them, My soul is exceeding sorrowful unto death : tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father, all things are possible unto thee ; take away this cup from me : nevertheless, not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou ? couldest not thou watch one hour ? Watch ye and pray, lest ye enter into temptation : the spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again (for their eyes were heavy) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest : it is enough, the hour is come ; Behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go ; lo, he that betrayeth me is at hand. And immediately, while

while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders. And he that betrayed him, had given them a token, saying, whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the Scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked. And they led Jesus away to the high Priest: and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed him afar off, even into the palace of the high Priest: and he sat with the servants, and warmed himself at the fire. And the chief priests, and all the council, sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple, that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high Priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high Priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high Priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all

con-

condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy. And the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high Priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man, of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

Tuesday before Easter.

For the Epistle. Isaiah l. 5.

THE Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame, and spitting. For the Lord God will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together; who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? Lo, they all shall wax old as a garment: the moth shall eat them up. Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the Name of the Lord, and stay upon his God. Behold, all ye that kindle

kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow.

The Gospel. St Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the king of the Jews? And he answering, said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? Behold, how many things they witness against thee. But Jesus yet answered nothing: so that Pilate marvelled. Now at that feast he released unto them one prisoner whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the king of the Jews? (For he knew that the chief priests had delivered him for envy) but the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered, and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall called Pretorium; And they called together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail king of the Jews. And they smote him on the head with a reed, and did

did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull. And they gave him to drink wine mingled with myrrh; but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, **THE KING OF THE JEWS**. And with him they crucified two thieves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking; said among themselves, with the scribes, He saved others, himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* Which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the vail of the temple was rent in twain from the top to the bottom. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

*Wednesday before Easter.**The Epistle. Heb. ix. 16.*

WHERE a testament is, there must also of necessity be the death of the testator : for a testament is of force after men are dead ; otherwise it is of no strength at all whilst the testator liveth. Whereupon, neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and of goats, with water, and, scarlet wooll, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament, which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood : and without shedding of blood is no remission. It was therefore necessary, that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true ; but into heaven itself, now to appear in the presence of God for us : nor yet that he should offer himself often, as the high Priest entereth into the holy place every year with blood of others : (for then must he often have suffered since the foundation of the world) but now, once in the end of the world, hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment : so Christ was once offered to bear the sins of many ; and unto them that look for him shall he appear the second time without sin unto salvation.

The Gospel. St Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the passover. And the chief priests and scribes sought how they might kill him ; for they feared the people. Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests, and captains, how he might
betray

betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them, in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed: And he sent Peter, and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water: follow him into the house where he entereth in. And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished; there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve Apostles with him. And he said unto them, With desire have I desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth; as it was determined; but woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger? and he that is chief, as he that doth

doth serve. For whether is greater, he that sitteth at meat, or he that serveth ? is not he that sitteth at meat ? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a Kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my Kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat : But I have prayed for thee, that thy faith fail not ; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing ? And they said, Nothing. Then said he unto them, but now he that hath a purse, let him take it, and likewise his scrip : and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written, must yet be accomplished in me. And he was reckoned among the transgressors : for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went as he was wont, to the mount of Olives, and his disciples also followed him. And when he was at the place, he said unto them, Pray, that ye enter not into temptation. And he was withdrawn from them about a stones cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me : nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly ; and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye ? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto
Jesus

Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they who were about him saw what would follow; they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief priests and captains of the temple, and the elders who were come to him, Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of a truth, this fellow also was with him, for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned and looked upon Peter; and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people, and the chief priests, and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe. And if I also ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of

of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth.

Thursday before Easter.

The Epistle. 1 Cor. xi. 17.

IN this that I declare unto you, I praise you not; that you come together, not for the better, but for the worse. For first of all, when ye come together in the Church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they who are approved, may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating, every one taketh before other his own supper: and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged.

judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

The Gospel. St Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ, a King. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. Then said Pilate to the chief priests, and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself was also at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers and the people, said unto them, Ye have brought this man unto me as one that perverteth the people: and behold, I have examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him,

him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once saying, Away with this man, and release unto us Barabbas (Who for a certain sedition made in the city, and for murder, was cast in prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests, prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him, that for sedition and murder was cast into prison, whom they had desired: but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, who also bewailed and lamented him. But Jesus turning unto them, said Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other malefactors led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him; and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding: and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews save thyself. And a superscription also was

written

written over him in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS.** And one of the malefactors, which were hanged, railed on him, saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the vail of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things that were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

Good Friday.

The Collects.

Almighty God, we beseech thee graciously to behold this thy family; for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

P A R A P H R A S E.

On the first COLLECT for Good Friday.

O Almighty God, we beseech thee so bless with thy particular care and favour thy household (*Eph. ii. 19.*) the church, for the sake of which thy Saviour, that he might ransom it with his own blood, (*Act. xx. 28.*)

was

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our Supplications and prayers, which we offer before thee for all estates of men in thy holy Church; that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. Amen.

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live; Have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one

P A R A P H R A S E.

was contented to be betrayed in the most perfidious manner, (*Luke xxii. 1.*) and to be delivered into the hands of the wicked who crucified and slew him; but who now enjoys renewed life, and reigns in concert with the Father and the Holy Ghost triumphantly for ever in heaven. Amen.

Paraphrase on the second COLLECT for Good Friday.

O omnipotent Being, by whose Spirit the unity of the church is preserved, (*Eph. iv. 3.*) and every individual member of it is sanctified, (*Rom. xiii. 16.*) we beseech thee to hear favourably the prayers which we offer up to thy divine Majesty, for all the members of thy church of what condition soever, for princes, subjects, clergy, laity, rich and poor, &c. that they may all serve thee in their various callings and stations, and do good in their respective ways in their generations, by leading sober and virtuous lives, and devoutly worshipping thee; and this we beg for the sake of Jesus Christ our Saviour. Amen.

Paraphrase on the third COLLECT for Good Friday.

O most gracious and merciful God, who hast created all men, and art so far from hating those whom thou hast called into existence, that thou so lovedst the world, as to give thy only begotten Son, that they might have eternal life, (*John iii. 16.*) who hast no pleasure that the wicked should die, but that he should turn from his ways and live; (*Ezek. xviii. 23.*) Display thy mercy by converting all Jews, Turks, and Infidels, rescue them from that ignorance which arises from their not having heard or not understood thy word; all hardness of heart or contempt of thy word, in not attending to, or despising thy revelations; and so bring them home.

Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God world without end. Amen.

The Epistle. Heb. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect : for then would they not have ceased to be offered ? because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins : Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me : In burnt offerings and sacrifices for sin thou hast had no pleasure : Then said I, Lo, I come (In the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice and offering, and burnt offerings, and offering for sin thou wouldst not, neither hadst pleasure therein, which are offered by the law : Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering often-times the same sacrifices which can never take away sins. But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God ; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us : For after that he had said before, This is the covenant that

P A R A P H R A S E.

hence thy stray sheep, (*Luke* xv. 4.) that they may be saved among the remnant of Israelites, which are according to the election of grace ; (*Rom.* xi. 5.) and that they may make one fold under one shepherd (*John* 1. 7.) Jesus Christ our Lord. Amen.

W

I will

I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them: and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh: and having an high Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised) And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. St John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power

power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: Whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your king. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not the King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments (and made four parts, to every soldier a part) and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman,

Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced.

Easter-Even.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son our Saviour Jesus Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

P A R A P H R A S E.

On the COLLECT for Easter-Eve.

O Lord, we intreat thee to grant that as we are baptized into our Saviour's death, (*Rom. xi. 6, 2.*) so by mortifying our inordinate affections,
(*Gal.*

The Epistle. 1 St Pet. iii. 17.

IT is better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. For Christ also hath once suffered for sins, the just for the unjust; (that he might bring us to God) being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing; wherein few, that is eight souls, were saved by water. The like figure whereunto, even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

The Gospel. St Matth. xxvii. 57.

WHEN the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his dis-

P A R A P H R A S E.

(Col. iii. 5.) we may likewise be buried with him, (Rom. vi. 4) so that we may pass through death, as a gate opened to admit us to a joyful resurrection, through the merits of Jesus Christ, who died for our sins, and rose again for our justification, (Rom. iv. 25.) Amen.

P A R A.

ciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

Easter-day.

At morning Prayer, instead of the Psalm, [O come, let us, &c.] these Anthems shall be sung or said :

CHRIST our passover is sacrificed for us : therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness : but with the unleavened bread of sincerity and truth. *1 Cor. v. 7.*

CHRIST being raised from the dead, dieth no more : death hath no more dominion over him. For in that he died, he died unto sin once : but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin : but alive unto God, through Jesus Christ our Lord. *Rom. vi. 9.*

P A R A P H R A S E,

On the first ANTHEM for Easter-Day.

Christ, our paschal lamb, is sacrificed for us, let us therefore celebrate a feast as the Jews did, but not with the leaven of the Jewish law, (*1 Cor. 5. 7.*) nor with that sinful leaven wherewith our Saviour reproaches the Pharisees, (*Matt. xvi. 6. Mark viii. 15.*) but with the unleavened bread of sincerity and real piety, which is required of us by the holy religion that we profess, as christians,

Paraphrase on the second ANTHEM for Easter-Day.

Christ being risen from the dead, cannot die any more, having subdued death by his divine power, and ascended into heaven, a place to which the dominion of death does not extend ; forasmuch as it was requisite for him to die once, to expiate the sins of the world, so the death of such a person was abundantly sufficient to make atonement for the sins of all men : and forasmuch as he now liveth, he liveth for ever in the eternal glory of the Father : I therefore exhort you to improve this truth for your edification. Be also dead unto sin, and endeavour totally to lose all per-

ception

CHRIST is risen from the dead : and become the first fruits of them that slept. For since by man came death : by man came also the resurrection of the dead. For as in Adam all die : even so in Christ shall all be made alive. 1 Cor. xv. 20.

Glory be to the Father, and to the Son : and to the Holy Ghost ;

Answer. As it was in the beginning, is now, and ever shall be : world without end. Amen.

The Collect.

Almighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life ; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires ; so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God world without end. Amen.

P A R A P H R A S E.

ception and relish of its pleasures ; and, by leading a divine and spiritual life, live unto God, and partake of the heavenly pleasures, even in this world, as far as it is possible.

Paraphrase on the third ANTHEM for Easter-day.

Christ is risen from the dead, and as, whilst the Levitical law prevailed, the crop was sanctified by the first fruits being offered to God, so is Christ, as it were, the first fruits of all those who, having been dead, rise up to everlasting life ; for since, by the man Adam, all men became subject to death, so by Christ made man, all men are destined to rise again with their bodies.

Paraphrase on the COLLECT for Easter-Day.

O omnipotent God, who by the resurrection of Jesus Christ from the dead, hast begotten us to a lively hope of our own immortality ; (1 Pet. i. 3.) and hast by that opened the door, (John x. 3.) to eternal life ; we humbly beseech thee that as by the operation of thy powerful grace, thou dost inspire us with good resolutions, so by thy assisting grace, thou wouldst enable us to bring the same to perfection ; which we pray thee to do for the sake of Jesus Christ our Lord. Amen.

The

The Epistle. Col. lii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things sake the wrath of God cometh on the children of disobedience. In the which ye also walked sometime, when ye lived in them.

The Gospel. St John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together, and the other disciple did out run Peter, and came first to the sepulchre; and he stooping down, and looking in, saw the linen clothes lying, yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. They went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

*Monday in Easter-Week.**The Collect.*

ALmighty God, who through thy only begotten Son Jesus Christ, hast overcome death, and opened unto
us

us the gate of everlasting life ; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

See the Paraphrase on the Collect for Easter-Day, p. 151.

For the Epistle. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (he is Lord of all) That word (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached : How God anointed Jesus of Nazareth with the Holy Ghost, and with power ; who went about doing good, and healing all that were oppressed of the devil : for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem ; whom they slew, and hanged on a tree : Him God raised up the third day, and shewed him openly ; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify, that it is he who was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins.

The Gospel. St Luke xxiv. 13. .

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he

X

said

said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleophas, answering, said unto him, Art thou only a stranger in Jerusalem; and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word, before God, and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he who should have redeemed Israel. And beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, who were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them who were with us, went to the sepulchre, and found it even so as the women had said; but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went: and he made as though he would have gone farther. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: and he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

Tuesday in Easter-Week.

The Collect.

Almighty God, who through thy only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee, that as by thy special grace preventing us, thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

See the Paraphrase on the Collect for Easter-Day, p. 151.

For the Epistle. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again, as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another Psalm, thou shalt not suffer thine holy One to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again saw no corruption. Be it known unto you there-

therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the prophets; Behold, ye despisers, and wonder and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

The Gospel. St Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his Name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

Almighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the heaven of malice and wicked-
acts,

ness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. Amen.

The Epistle. 1 St John v. 4.

WHATSOEVER is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in Earth, the spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life: and this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

The Gospel. St John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and

P A R A P H R A S E.

On the COLLECT for the first Sunday after Easter.

O almighty God, who didst deliver thy only Son to die for our offences, and to be raised again for our justification, (*Rom. iv. 25.*) grant that we may put away the leaven of malice and wickedness, and may persevere in serving thee with sincerity and truth; and this we beseech thee to grant for the merits of our blessed Saviour Jesus Christ. Amen.

P A R A -

his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you : As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them ; and whose soever sins ye retain, they are retained.

The second Sunday after Easter.

The Collect:

ALmighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life ; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. Amen.

The Epistle. 1 St Pet. ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it if when ye be buffeted for your faults, ye shall take it patiently : but if when ye do well, and suffer for it, ye take it patiently : this is acceptable with God. For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps : Who

P A R A P H R A S E.

On the COLLECT for the second Sunday after Easter.

O almighty God, who out of thy great mercy, didst send thy only Son into the world, to make attonement and satisfaction for sin, by bearing our sins in his body on the tree, (1 Pet. ii. 24.) and by suffering for us, (ver 21.) as also to leave us an example that we might follow his steps in meekness and patience, (ver. 23.) we beseech thee to afford us thy grace, that our minds may always retain the profoundest sense of so extraordinary a favour as the Son of God dying for our sins ; and that we may likewise, with the utmost diligence, endeavour to copy his example, and imitate that life of unblemished holiness and purity, which he has set before us ; and this we beg for the sake of our blessed Lord and Saviour Jesus Christ. Amen.

P A R A.

did no sin, neither was guile found in his mouth : Who when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed himself to him that judgeth righteously : Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness ; by whose stripes ye were healed. For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. St John x. 11.

JESUS said, I am the good shepherd : the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth ; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father : and I lay down my life for the sheep. And other sheep I have, which are not of this fold ; them also I must bring, and they shall hear my voice ; and there shall be one fold, and one shepherd.

The Third Sunday after Easter.

The Collect.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness ; Grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

P A R A P H R A S E.

On the COLLECT for the third Sunday after Easter.

O Almighty, who didst cause the gospel to be preached, to the end that thou mightest reduce to sobriety of life and purity of doctrine, those who were plunged into Pagan ignorance and immorality, and misled by Jewish

The Epistle. 1 St Pet. ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil-doers, they may by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness: but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. St John xvi. 16.

JESUS said to his disciples, A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father; They said therefore, What is this that he saith. A little while; we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves, of that I said, A little while, and ye shall not see me; and again, a little while, and ye shall see me: Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow, because her

P A R A P H R A S E.

Jewish superstition; we beseech thee to grant that all they who are so happy as to be received members of the church of Christ, may shun all those things which are condemned by their holy religion, all things with which their adversaries might reproach them, and that they may also practise all those admirable duties which are recommended by the gospel; and this we pray for the sake of our Lord and Saviour Jesus Christ. Amen.

P A R A

hour is come : but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men ; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise ; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. Amen.

The Epistle. St James i. 17.

EVERY good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath : for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness, and

P A R A P H R A S E.

On the COLLECT for the fourth Sunday after Easter.

O Almighty God, we being informed by thy holy word, that every good and perfect gift cometh down from thee the Father of lights (*Jam. i. 17.*) and among these, dost bestow upon us the gift of restraining our corrupt and carnal affections and inordinate love of this world ; we beseech thee to grant that we thy faithful servants, being divested of these earthly inclinations, may heartily love thy commands, and above all things, desire that recompence which thou hast promised us for our obedience ; and that being unmoved at all the accidents of this world, our affections may be entirely fixed upon the joys of Heaven ; and this we beg for the sake of Jesus Christ our Lord. Amen.

Y

P A R A.

superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls.

The Gospel. St John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me: Of righteousness, because I go to my Father, and ye see me no more: Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

The fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good; and by thy merciful guiding may perform the same, through our Lord Jesus Christ. Amen.

P A R A P H R A S E.

On the COLLECT for the fifth Sunday after Easter.

O Lord, from whose grace all good thoughts and virtuous actions do proceed, grant that we thy ardent worshippers, who are now assembled in thy presence, may, by the inspiration of thy holy Spirit, obtain such a
portion

The Epistle. St James i. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein; he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St John xvi. 23.

VERILY, verily, I say unto you, Whatsoever ye shall ask the Father in my Name, he will give it you. Hitherto have ye asked nothing in my Name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my Name: and I say unto you that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: Again I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered

P A R A P H R A S E.

portion of thy grace, as may render us doers of thy word, and not hearers only, (*Jas. i. 22.*) and that whatever good resolutions we shall form in this place, thou wouldst enable us, by thy gracious direction, to adhere to the same in the future actions of our lives; and this request we make for the sake of Jesus Christ our Lord. Amen.

P A R A-

them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

The Ascension-day.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the Holy Ghost, one God, world without end. Amen.

For the Epistle. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he, through the Holy Ghost, had given commandments unto the apostles whom he had chosen. To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God: and being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which,

P A R A P H R A S E.

On the COLLECT for Ascension-Day.

O Almighty God, we humbly beseech thee, that, as we are firmly persuaded, that our blessed Lord Jesus Christ ascended up into heaven, from the united testimony of thy holy word, and such a number of eye-witnesses who beheld him, (*Acts i. 10.*) so may we, in this life, ascend thither in our hearts, by setting our affections on heavenly things, (*Col. iii. 2.*) and may, after the general resurrection, be admitted to dwell for ever there with him, who reigneth with thee and the Holy Ghost, one God, world without end. Amen.

saith

saith he, ye have heard of me. For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the Kingdom to Israel ? - And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you : and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.

The Gospel. St Mark xvi. 14.

JESUS appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved ; but he that believeth not, shall be damned. And these signs shall follow them that believe : In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth and preached every where, the Lord working with them, and confirming the word with signs following.

Sunday

Sunday after Ascension day.

The Collect.

O God the king of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Epistle. 1 St Peter iv. 7.

THE end of all things is at hand; be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

The Gospel. St John xv. 26. and Part of the 16th Chapter.

WHEN the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the

P A R A P H R A S E.

On the COLLECT for the Sunday after Ascension-day,

O God, the King of glory, (*Pf. xxiv. 9.*) who didst raise thy Son our Saviour Jesus Christ, with great glory and triumph, from earth to heaven, to the honour of thy kingdom there, we beseech thee not to leave us comfortless, (*John xiv. 18.*) but in due season to admit us to the same happy state in heaven, whither he is gone to prepare a place for us, who liveth and reigneth, world without end. Amen.

P A R A-

synagogues : yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father nor me ; but these things have I told you, that when the time shall come, ye may remember that I told you of them.

Whitsunday.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy holy Spirit ; grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God world without end. Amen.

For the Epistle. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them ; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men out of every nation under heaven. Now when this was noised abroad, the multitude

P A R A P H R A S E

On the COLLECT for Whitsunday.

O God, who at the feast of Pentecost didst long since illuminate the minds of the Apostles and first christians, in a miraculous manner, by the descent of the Holy Ghost upon them ; we beseech thee to afford us such influences of the same Spirit, as may guide us into all truth, (John xvi. 13.) necessary for our salvation, and to give us the joy of the Holy Ghost (Rom. xiv. 17.) that we may always rejoyce in his holy comfort, thro' the merits of our blessed Saviour Jesus Christ. Amen.

came

came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Profelytes, Cretes and Arabians; we do hear them speak in our tongues the wonderful works of God.

The Gospel. St John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world: Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine; but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you; my peace I give unto you: not as the world

world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

Monday in Whitfun-week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee, in the Unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all) That word, I say, you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached: How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly;

Z

not

not to all the people, but unto witnesses chosen before of God; even to us who did eat and drink with him, after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them who heard the word. And they of the circumcision who believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certain days.

The Gospel. St John iii. 16.

GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

Tuesday in Whitsun-week.

The Collect.

GOD, who as at this time didst teach the hearts of thy faithful people, by the sending to them the light of thy

thy Holy Spirit ; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. Amen.

For the Epistle. Acts viii. 14.

WHEN the Apostles, who were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John ; who, when they were come down, prayed for them, that they might receive the Holy Ghost. (For as yet he was fallen upon none of them : only they were baptized in the Name of the Lord Jesus) Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. St John x. 1.

VERILY, verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth ; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him ; for they know his voice. And a stranger will they not follow ; but will flee from him ; for they know not the voice of strangers. This parable spake Jesus unto them : but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers ; but the sheep did not hear them. I am the door ; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy : I am come that they might have life, and that they might have it more abundantly.

Trinity

*Trinity Sunday.**The Collect.*

ALmighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; We beseech thee, that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest one God world without end. Amen.

For the Epistle. Rev. iv. 1.

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat, was, to look upon, like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass, like unto crystal: and in the midst of the throne, and round about the throne, were four beasts

P A R A P H R A S E.

On the COLLECT for Trinity-Sunday.

Omnipotent and everlasting God, who by the assistance of thy divine grace, hast enabled us to keep clear of all heretical opinions, and to profess the catholic faith in acknowledging both unity and triplicity in the divine essence; we beseech thee to make us adhere stedfastly to this faith, also to defend us from all spiritual and temporal calamities which may befall us; and this favour we earnestly request of thee, O thou that livest and reignest one God, notwithstanding the diversity of persons in thy essence, to all eternity. Amen.

full

full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.

The Gospel. St John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not
our

our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moses lifted up the serpent in the wilderness; even so must the Son of man be lifted up: that whosoever believeth in him, should not perish, but have eternal life.

The first Sunday after Trinity.

The Collect.

O God, the strength of all them that put their trust in thee; Mercifully accept our prayers: and because through the weakness of our mortal nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee both in will and deed, through Jesus Christ our Lord. Amen,

The Epistle. 1 St John iv. 7.

Beloved, let us love one another; for love is of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us

P A R A P H R A S E.

On the COLLECT for the first Sunday after Trinity.

O God, who art a buckler to all that trust in thee, (2 Kings xviii. 20.) favourably hear our prayers, which we in this congregation assembled put up to thee; and because the frailty of our human nature renders us incapable of doing any good without thy heavenly aid, we beseech thee to afford us such an ample portion of thy grace, as may enable us to please thee by an uniform obedience to all thy commands, not only by abstaining from vicious actions and by doing all the good that lies in our power but by avoiding all unlawful thoughts and desires; and this favour we beg for the sake of Jesus Christ our Lord. Amen.

we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear; because fear hath torment: He that feareth, is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also.

The Gospel. St Luke xvi. 19.

THERE was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores; and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed:

fixed : so that they who would pass from hence to you, cannot ; neither can they pass to us, that would come from thence : Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house : for I have five brethren ; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets ; let them hear them. And he said, Nay, father Abraham ; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The second Sunday after Trinity.

The Collect.

O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast fear and love ; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord, Amen.

The Epistle. 1 St. John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren : He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer ; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us : and we ought to lay down our lives for the brethren. But who so hath this world's

P A R A P H R A S E.

On the COLLECT for the second Sunday after Trinity.

O God, who art ever ready to assist by thy good providence such as being educated in thy true religion, do fear and love thee, as in duty bound ; we beseech thee to preserve us thy servants by the same gracious providence, and give us grace to keep thy fear always before our eyes, and thy love in our hearts ; and this we pray for the sake of Jesus Christ our Lord. Amen.

good,

good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children; let us not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. St Luke xiv. 16.

A Certain man made a great supper, and bade many: and sent his servant at supper-time to say unto them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came and shewed his Lord these things. Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways, and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

*The third Sunday after Trinity.**The Collect.*

O Lord, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. Amen.

The Epistle. 1 St Pet. v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, casting all your care upon him, for he careth for you. Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel. St Luke xv. 1.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with

P A R A P H R A S E.

On the COLLECT for the third Sunday after Trinity.

O God, who workest great things for them that trust in thee, (*Psalm* xxxi. 19.) whose hand is strong, (*Psalm* cxix. 13.) for the protection of thy servants, and without whose aid no good and holy action can be performed, we beseech thee to add to thy past benefits and favours, the continuance of thy providential guidance and protection of us, that we may so regulate our conduct in passing through this present world, that we may not miss of the happiness of that which is to come; and this we beg for the sake of Jesus Christ our Lord. Amen.

P A R A-

them. And he spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying, unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either that woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

The fourth Sunday after Trinity.

The Collect.

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy, that thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen.

The Epistle. Rom. viii. 18:

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be

P A R A P H R A S E.

On the COLLECT for the fourth Sunday after Trinity.

O Lord, we beseech thee to direct, by the conduct of thy heavenly providence, the course of human affairs, that thy church being preserved from all dangers and persecutions, we and all christian people may enjoy peace and tranquility, that undisturbed we may pay our devotions to thee; which we desire for the sake of Jesus Christ our Lord. Amen.

P A R A-

revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth, and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body,

The Gospel. St Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master; but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance,

ance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. Amen.

The Epistle. 1 St Peter. iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The Gospel. St Luke v. 1.

IT came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth; and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land: and he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto

P A R A P H R A S E.

On the COLLECT for the fifth Sunday after Trinity.

O God, who hast prepared for those who are devoted to thy service, things which neither eye hath seen, nor ear hath heard, nor have entered into the heart of man to conceive, (1 Cor. ii. 9.) we beseech thee to pour into our hearts so sincere a love of thee, that we preferring thee before all things, may carefully acquit ourselves of all that thou hast commanded, that we may obtain the promised reward of eternal life, which is so great as to exceed all other wishes; this we beg for the sake of our Saviour Jesus Christ. Amen,

Simon

Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering, said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless, at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes, and their net brake. And they beckened unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James and John the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

The Epistle. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead, is freed from sin. Now if

we

we be dead with Christ, we believe that we shall also live with him; knowing, that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin: but alive unto God, through Jesus Christ our Lord.

The Gospel. St Matth. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard, that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The seventh Sunday after Trinity.

The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love

P A R A P H R A S E.

On the COLLECT for the seventh Sunday after Trinity.

O Lord, whose omnipotence enables thee, and whose goodness disposes thee, to supply thy creatures with all good things, we beseech thee that thou

of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. Amen.

The Epistle. Rom. vi. 19.

I Speak after the manner of men, because of the infirmity of your flesh : for as ye have yielded your members servants to uncleanness, and to iniquity, unto iniquity ; even so now yield your members servants to righteousness, unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed ? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death : but the gift of God is eternal life, through Jesus Christ our Lord.

The Gospel. St Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat : And if I send them away fasting to their own houses, they will faint by the way : for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness ? And he asked them, How many loaves have ye ? And they said, Seven. And he commanded the people to sit down on the ground : and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them : and they did set them before the people. And they had a few small fishes ; and he blessed, and commanded to

P A R A P H R A S E

thou wouldst implant in our hearts, by the influence of thy holy spirit, a sincere love of thee, which may make those seeds of religion which thou mayst find in us, to spring up and to flourish and bring to perfection all that may tend to piety and goodness, and enable us to continue all our lives in the constant practice of the duties of religion ; and this we beg for Jesus Christ his sake. Amen.

P A R A -

set them also before them. So they did eat, and were filled ? and they took up of the broken meat that was left, seven baskets. And they that had eaten were about four thousand ; and he sent them away.

The eight Sunday after Trinity.

The Collect.

O God, whose never failing providence ordereth all things both in heaven and earth ; We humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us, through Jesus Christ our Lord. Amen.

The Epistle. Rom. viii. 12.

BREthren we are debtors, not to the flesh, to live after the flesh : for if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear : but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs : heirs of God, and joint-heirs with Christ : if so be that we suffer with him, that we may be also glorified together.

The Gospel. St Matth. vii. 15.

BEWARE of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits ; Do men gather grapes of

P A R A P H R A S E.

On the COLLECT for the eight Sunday after Trinity.

O God, whose ever watchful providence does superintend and regulate all things in heaven and earth, we beseech thee to preserve us from all afflictions and calamities, and to afford us whatever may be beneficial to our spiritual or temporal affairs ; and this we beg for the sake of our blessed Lord and Saviour Jesus Christ. Amen.

B b

P A R A-

thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven.

The ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beseech thee, the Spirit to think and do always such things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. x. 1.

BRethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them; and that Rock was Christ.) But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not

P A R A P H R A S E.

On the COLLECT for the ninth Sunday after Trinity.

O Lord we beseech thee so to endue us with thy holy spirit, that we may regulate all our thoughts and actions in such a manner as may prove agreeable to thee; and as thy grace is the source from which all our good actions take their rise, we beseech thee to give us such a sufficient measure thereof, that we may be thereby enabled to acquit ourselves of those duties which it has been thy good pleasure to enjoin us; and this we pray for the sake of Jesus Christ our Lord. Amen.

lust

lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them ; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man : but God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. St Luke xvi. 1.

JESUS said unto his disciples, There was a certain rich man who had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee ? Give an account of thy stewardship ; for thou mayest be no longer steward. Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship : I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lords debtors unto him, and said unto the first, How much owest thou unto my lord ? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou ? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely : for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that when ye fail, they may receive you into everlasting habitations. *The*

*The tenth Sunday after Trinity.**The Collect.*

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants ; and that they may obtain their petitions, make them to ask such things as shall please thee. through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed ; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom ; to another the word of knowledge by the same Spirit ; to another faith by the same Spirit ; to another the gifts of healing by the same Spirit ; to another the working of miracles ; to another prophecy ; to another discerning of spirits ; to another divers kinds of tongues ; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

The Gospel. St Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even

P A R A P H R A S E.

On the COLLECT for the tenth Sunday after Trinity.

O Lord, we beseech thee that thou wouldst let the ears of thy mercy be opened unto the prayers of thy servants, (*Psalm* xxxiv. 15.) and to the end that their prayers may prove acceptable in thy sight, assist their devotions by the operation of thy holy spirit, that the things they pray for may be consistent with their duty, and fitting for them to ask ; and this we beg for the sake of Jesus Christ our Lord. Amen.

P A R A.

thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the temple.

The eleventh Sunday after Trinity.

The Collect.

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. xv. 1.

BRETHREN, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain, For I delivered unto you first of all, that which I also re-

P A R A P H R A S E.

On the COLLECT for the eleventh Sunday after Trinity.

O God, whose omnipotence is made manifest, not by uncontrollable actions governed by an arbitrary will, but by benign and merciful dispensations to thy creatures, we beseech thee, out of thy great mercy and goodness, to afford us such a portion of thy grace, that we may so run in our christian course, that we may obtain, (1 Cor. ix. 24.) and participate in those promises of a life to come, which thou hast made to us, and those treasures in heaven, (Matt. vi. 20.) which thou hast laid up for us; and this we pray for Jesus Christ's sake. Amen.

ceived,

ceived, how that Christ died for our sins according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep. After that he was seen of James; then of all the apostles; and last of all he was seen of me also, as of one born out of due time: For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace, which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, so we preach, and so ye believed.

The Gospel. St Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves, that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican. I fast twice in the week, I give tithes of all that I possess. And the Publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

The twelfth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy, forgiving us those things where-

of

of our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ thy Son our Lord. Amen.

" *The Epistle.* 2 Cor. iii. 4.

SUCH trust have we through Christ to God-ward. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious? so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. St Mark vii. 31.

JESUS departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened.

P A R A P H R A S E.

On the COLLECT for the twelfth Sunday after Trinity.

O omnipotent and everlasting God, who art always better disposed to hear our prayers than we are to offer them, and who art accustomed to grant us more good things than we can form a conception of or desire, and which we can by no means pretend to deserve, we beseech thee to let us partake of thy abundant mercy in forgiving our numerous transgressions wherewith our consciences are burdened, and which render us the objects of thy wrath, and in conferring upon us those blessings which our many offences have rendered us unworthy to ask of thee; and this we request for the sake of thy Son our blessed Saviour Jesus Christ. Amen.

P A R A

And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it, and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak.

The thirteenth Sunday after Trinity.

The Collect.

Almighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. Amen.

The Epistle. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come, to whom the promise was made; and it was ordained by angels in the hand of a mediator.

P A R A P H R A S E.

On the COLLECT for the thirteenth Sunday after Trinity.

O Almighty and ever gracious God, to whose bountiful goodness we are indebted for this opportunity of offering up our prayers to thee, and praising thee, we beseech thee to give us grace, that we may serve thee with that devotion and obedience to thy commands in the present life, that we may obtain the glorious promises of the life to come; which we pray for the sake of Jesus Christ our Lord. Amen.

Now

Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. St Luke x. 23.

BLESSED are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. And he said unto him, thou hast answered right; this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil, and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said,

He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise.

The Fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and charity; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. Amen.

The Epistle. Gal. v. 16.

ISay then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's, have crucified the flesh, with the affections and lusts.

P A R A P H R A S E

On the COLLECT for the fourteenth Sunday after Trinity.

O all-powerful and eternal God, cause the christian graces of faith, Hope and Charity, which thou hast implanted in our hearts by the influence of thy holy Spirit, to increase daily in us by the operations of the same; and that we may obtain the felicity promised us in another life, make us earnest above all things to obey thy commands in this; all this we beseech thee to grant for the sake of Jesus Christ our Lord. Amen.

P A R A -

The Gospel. St Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

*The fifteenth Sunday after Trinity.**The Collect.*

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy. And because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation, through Jesus Christ our Lord. Amen.

The Epistle. Gal. vi. 11.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair

P A R A P H R A S E.

On the COLLECT for the fifteenth Sunday after Trinity.

O Lord, we beseech thee to extend thy watchful care over thy church, and to be its constant preserver: and because the frailty of our human nature is so great, that we are liable to fall frequently into sin, we earnestly intreat thee to preserve us from any powerful temptations, which may ensnare our innocence, and to afford us all necessary assistance to further our salvation; and this we pray for the sake of Jesus Christ our Lord. Amen.

P A R A-

shew in the flesh, they constrain you to be circumcised ; only lest they should suffer persecution for the Cross of Christ. For neither they themselves who are circumcised keep the law ; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. St Matth. vi. 24.

NO man can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on : Is not the life more than meat, and the body than raiment ? Behold, the fowls of the air ; for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them : Are ye not much better than they ? Which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider the lilies of the field how they grow : they toil not, neither do they spin : And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven ; shall he not much more clothe you, O ye of little faith ? Therefore take no thought, saying, What shall we eat ? or what shall we drink ? or wherewithal shall we be clothed ? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.

you. Take therefore no thought for the morrow ; for the morrow shall take thought for the things of itself : sufficient unto the day is the evil thereof.

The sixteenth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church ; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. iii. 13.

I Desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man : That Christ may dwell in your hearts by faith ; that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height ; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.

P A R A P H R A S E.

On the COLLECT for the sixteenth Sunday after Trinity.

O Lord, we humbly beseech thee of thy great mercy and compassion, to keep thy church free from all corruption of doctrine, or impurity of manners ; and because it cannot subsist in security without thy assistance, we beseech thee to preserve it by thy almighty protection ; and this favour we implore for the sake of our blessed Lord Jesus Christ. Amen.

P A R A.

The Gospel. St Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain, and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier (and they that bare him stood still) and he said, Young man, I say unto thee, Arise. And he that was dead, sat up, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great Prophet is risen up among us, and that God hath visited his people, And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. iv. 1.

I Therefore the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one

P A R A P H R A S E.

On the COLLECT for the seventeenth Sunday after Trinity.

O Lord, we pray that thy potent grace may excite us to good actions, and that the assistance of thy spirit may conspire with our good resolutions and endeavours; and be pleased, by thy heavenly suggestions to give such a bent to our souls, that we may be always disposed to obey thy commands; and this we beg for the sake of Jesus Christ our Lord. Amen.

P A R A-

body, and one Spirit even as ye are called in one hope of your calling ; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. St Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropsy. And Jesus answering, spake unto the lawyers and pharisees, saying, Is it lawful to heal on the sabbath-day ? And they held their peace. And he took him and healed him, and let him go ; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day ? And they could not answer him again to these things. And he put forth a parable to those who were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him : And he that bade thee and him, come and say to thee, Give this man place ; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased ; and he that humbleth himself, shall be exalted.

The eighteenth Sunday after Trinity.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh,

P A R A P H R A S E.

On the COLLECT for the eighteenth Sunday after Trinity.

O Lord, we beseech thee to afford the efficacious influence of thy divine grace to us thy servants here assembled, and all other christian people through-

and the devil, and with pure hearts and minds to follow thee the only God, through Jesus Christ our Lord. Amen.

The Epistle. 1 Cor. i. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. St Matth. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any more questions.

P A R A P H R A - S E.

throughout the whole catholic church; that we may be enabled to surmount all the temptations we may be assaulted with by the world, the flesh or the devil; and grant that we may obey the precepts of thy holy gospel, by leading an holy and righteous life for the future; and this we beg for the sake of our blessed Saviour Jesus Christ. Amen.

P A R A -

*The nineteenth Sunday after Trinity**The Collect.*

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct, and rule our hearts, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry, and sin not. Let not the sun go down upon your wrath: neither give place to the devil. Let him that stole, steal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God,

P A R A P H R A S E.

On the COLLECT for the nineteenth Sunday after Trinity.

O God, since without thy assistance we are unable to obey thy commands; we beseech thee, of thy great mercy, to grant us such a portion of thy holy spirit, as may direct our hearts and all our faculties to perform the duties incumbent on us; and this we pray for the sake of Jesus Christ our Lord. Amen.

whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. St Matth. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed. And Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, who had given such power unto men.

The twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. Amen.

P A R A P H R A S E.

On the COLLECT for the twentieth Sunday after Trinity.

O almighty and most gracious God, we beseech thee, of thy great mercy, to preserve us from all temporal and spiritual ills, that both our bodies and minds being under thy protection and care, we may, with cheerfulness and zeal, discharge our duty in all the particulars enjoined us; and this we beg for the sake of our blessed Lord and Saviour Jesus Christ. Amen.

The

The Epistle. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the spirit: speaking to yourselves in psalms, and hymns, and spiritual Songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. St Matth. xxii. 1.

JESUS said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them who are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and intreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find bid to the marriage. So those servant went out into the high-ways; and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding-garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? and he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The

THE COMMON PRAYER, &c.

*The twenty first Sunday after Trinity.**The Collect.*

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace: Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel; for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

P A R A P H R A S E.

On the COLLECT for the one and twentieth Sunday after Trinity,

O merciful Lord, we thy faithful servants implore thy forgiveness for our numerous transgressions, and intreat thee to bless us with tranquillity in all our circumstances of life; that our sins may be absolved by thy remission of them, and that we may pay our constant devotion to thee, being free from all anxiety and disturbance; which favour we request for the sake of Jesus Christ our Lord, Amen.

P A R A-

The Gospel. St John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him, that he would come down and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

*The twenty second Sunday after Trinity.**The Collect.*

LORD, we beseech thee to keep thy household the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. Amen.

P A R A P H R A S E.

On the COLLECT for the two. and twentieth Sunday after Trinity.

O Lord, we beseech thee to preserve thy household the church in a constant practice of holiness and virtue; and likewise that thou wouldst protect it from all calamities, so that it may glorify thy holy name, by all such virtuous actions as may be expected from those who profess and call themselves christians. which we pray for the sake of Jesus Christ our Lord. Amen.

The

The Epistle. Phil. i. 3.

I Thank my God upon every remembrance of you, (always in every prayer of mine for you all, making request with joy) for your fellowship in the Gospel from the first day until now; being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ; even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ: Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. St Matth. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, who owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till

he

he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormenters, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

The twenty third Sunday after Trinity.

The Collect.

O God, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord. Amen.

The Epistle. Phil. iii. 17.

Brethren, be followers together of me, and mark them who walk so, as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change

P A R A P H R A S E.

On the COLLECT for the three and twentieth Sunday after Trinity.

O God, our refuge in the day of trouble, (*Psal. lix. 16.*) our strength, (*Psa. xvi. 1.*) who art the source from whence all good and virtuous actions take their rise, we beseech thee that thou wouldst be pleased to give ear to the public devotions of this thy national church, the several congregations of which now address themselves unto thee; grant that true thing which we shall ask in faith, (*James i. 6.*) we may effectually obtain for the sake of Jesus Christ our Lord. Amen.

P A R A -

our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

The Gospel. St Matth. xxii. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk, and they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsars. Then saith he unto them, render therefore unto Cæsar, the things which are Cæsar's; and unto God, the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

The twenty fourth Sunday after Trinity.

The Collect.

O Lord, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour. Amen.

P A R A P H R A S E.

On the COLLECT for the four and twentieth Sunday after Trinity.

O Lord; we beseech thee to pardon the transgressions of thy humble servants, upon the sincere repentance of them; so that by thy mercy and goodness the bonds of those sins, by which we are now fettered, may be unloosed, and may be delivered from that slavery into which we have fallen, by the frailty of our nature; grant this, O heavenly Father, for the sake of thy dear Son Jesus Christ our Lord. Amen.

The

The Epistle. Colos. i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints ; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel ; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth. As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ ; who also declared unto us your love in the Spirit. For this cause we also since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ; strengthened with all might, according to his glorious power, unto all patience and long-suffering, with joyfulness, giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. St. Matt. ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler and worshipped him, saying, My daughter is even now dead ; but come and lay thy hand upon her, and she shall live. And Jesus arose and followed him, and so did his disciples. (And behold a woman who was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment : For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.) And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place ; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her

by the hand, and the maid arose. And the same hereof went abroad into all that land.

The twenty fifth Sunday after Trinity.

The Collect.

S T I R up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

For the Epistle. Jer. xxiii. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign, and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, *The Lord our Righteousness*. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, who brought up the children of Israel out of the land of Egypt: but, The Lord liveth, who brought up, and who led the seed of the house of Israel out of the north country, and from all countries whither I had driven them: and they shall dwell in their own land.

The Gospel. St John vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred pennyworth of

P A R A P H R A S E.

On the COLLECT for the five and twentieth Sunday after Trinity.

We beseech thee, O Lord, that thou wouldst be pleased by thy heavenly grace, so to influence the wills and affections of all christian people, that their good works may prove a credit to their holy profession, and that they may hereafter be admitted to the eternal joys of beatific vision in heaven; and this we beg for Jesus Christ his sake. Amen.

P A R A-

bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, who hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples. Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

If there be any more Sundays before Advent-Sunday, the Service of some of these Sundays that were omitted after the Epiphany, shall be taken in to supply so many as are here wanting. And if there be fewer, the surplus may be omitted: Provided that this last Collect, Epistle and Gospel shall always be used upon the Sunday next before Advent.

Saint Andrew's day.

The Collect.

A Almighty God, who didst give such grace unto thy holy apostle St Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we being called by thy holy word, may forthwith give up ourselves obediently to fulfil thy holy commandments, through the same Jesus Christ our Lord. Amen.

P A R A P H R A S E.

On the COLLECT for St Andrew's Day.

O Almighty God, who didst favour St Andrew, when he was called to the Apostleship, with such powerful assistance of thy holy spirit, that he, without hesitation, followed our Saviour at his command, and became his disciple, (Matt. iv. 16.) give us grace, with the same readiness to obey that call

The Epistle. Rom. x 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him, shall not be ashamed: For there is no difference between the Jew and the Greek: For the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the Name of the Lord, shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First, Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. St Matth. iv. 18.

JESUS walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: (for they were fishers.) And he saith unto them, Follow me, and I will make you fishers of men.

P A R A P H R A S E.

call of thine, which thou art pleased to make unto us, when we hear thy holy word read or preached, and that we may live according to thy holy laws, which shall therein be laid before us; this we pray for Jesus Christ his sake. Amen,

P A R A-

And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee, their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

ALMIGHTY and everlasting God, who for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be re-proved. Hear us, O Lord, through the same Jesus Christ, to whom with thee and the Holy Ghost be all honour and glory, now, and for evermore. Amen.

The Epistle. Ephes. ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

P A R A P H R A S E

On the COLLECT for St Thomas's Day.

O Almighty and everlasting God, who didst suffer the holy apostle, St Thomas, to doubt for some time of the truth of our Saviour's resurrection, so that by the recording of that circumstance in the Holy Scripture, together with the compleat satisfaction which he obtained therein, thou hast given us a more full confirmation of our faith; grant us such a steady belief in thy Son our blessed Lord, and in every particular of his holy religion, that our faith may be unexceptionable in thy sight. We beseech thee, O Lord, to hear these our prayers, through the merits of the same Jesus Christ our Lord, to whom with thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

The Gospel. St John xx. 24.

THomas one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his Name.

*The Conversion of Saint Paul.**The Collect.*

O God, who through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world: Grant, we beseech thee, that we having his wonderful conversion in remembrance, may shew forth our thankfulness unto thee for the same, by following the holy doctrine which he taught, through Jesus Christ our Lord. Amen.

P A R A P H R A S E.

On the COLLECT for the Conversion of Saint Paul.

O God, who, by the preaching of Saint Paul, didst make the light of the glorious gospel of Christ to shine through the world; (Cor. iv. 4.) grant that we being mindful of his miraculous conversion, may shew our grati-

For the Epistle. Acts ix. 1.

AND Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the Synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: It is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him, stood speechless, hearing a voice, but seeing no man: And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street, which is call Straight, and enquire in the house of Judas, for one called Saul of Tarsus: for behold, he prayeth; and hath seen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priest, to bind all that call on thy Name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my Name before the Gentiles, and

P A R A P H R A S E.

gratitude to thee for the great benefits received from his labours, by adhering to the doctrine which he has taught us in his writings; which we do for the sake of Jesus Christ our Lord. Amen.

P A R A -

kings, and the children of Israel. For I will shew him how great things he must suffer for my Name's sake. And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the Synagogues, that he is the Son of God. But all that heard him were amazed, and said, Is not this he that destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. St Matth. xix. 27.

Peter answered and said unto Jesus, Behold, we have forsaken all, and followed thee, what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

The Presentation of Christ in the Temple, commonly called, The Purification of Saint Mary the Virgin.

The Collect.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten Son was this day pre-

presented in the temple in substance of our flesh ; so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. Amen.

For the Epistle. Mal. iii. 1.

BEhold, I will send my messenger, and he shall prepare the way before me : and the Lord whom ye seek, shall suddenly come to his temple ; even the messenger of the covenant, whom ye delight in ; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming ? and who shall stand when he appeareth ? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner and purifier of silver ; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment, and I will be a swift witness against the forcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me saith the Lord of hosts.

The Gospel. St Luke 2. 22.

AND when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord, (as it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord) and to offer a sacrifice, ac-

P A R A P H R A S E.

On the COLLECT for the Presentation of Christ.

O almighty and everlasting God, we thy creatures do beseech thy infinite Majesty, that as thy eternal Son, having condescended to take upon him our nature, was, according to the Mosaical institution, presented in the temple, in like manner the same Jesus, our blessed Mediator, being now in heaven, may present us with pure and clean hearts to God the Father ; and this we beg for the sake of the same Jesus Christ our Lord and Saviour. Amen.

according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lords Christ. And he came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation; which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against, (Yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity. And she was a widow of about fourscore and four years; which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

Saint Matthias's Day.

The Collect.

O Almighty God, who into the place of the traitor Judas, didst choose thy faithful servant Matthias to be of the number

number of the twelve apostles ; Grant that thy Church being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors, through Jesus Christ our Lord. Amen.

For the Epistle. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (The number of the names together were about an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Judas, who was guide to them that took Jesus : for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, inasmuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein ; and his Bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen : that he may take part of this ministry and

P A R A P H R A S E.

On the COLLECT for St Matthias's Day

O almighty God, who by thy divine power did direct the lot, whereby Matthias was elected one of the apostles, in the room of Judas Iscariot, who had forfeited it, by betraying his master ; we humbly beseech thee, that thou wouldest, by thy good Providence, order that all false teachers be kept out of the church, that they may not mislead the faithful by false doctrine, but that it may be always under the care of worthy and orthodox ministers ; this we beg for the sake of our blessed Saviour Jesus Christ. Amen.

P A R A-

apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

The Gospel. St Matth. xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whom soever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

The Annunciation of the blessed Virgin Mary.

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel; so by his cross and passion we may be brought unto the glory of his resurrection, through the same Jesus Christ our Lord. Amen.

P A R A P H R A S E.

On the COLLECT for the Annunciation of the blessed Virgin Mary.

O Lord, we humbly pray that thou wouldest be pleased to pour such a portion of grace into our hearts, that whereas thou hast thought proper to make known the incarnation of thy Son Jesus Christ, by sending an holy angel to the blessed Virgin, so we may yield such an obedience to thy commands, that we may, through the merits of his cross and passion, obtain that everlasting glory which his resurrection hath given us good grounds to hope for; which we ardently pray for the sake of the same Jesus Christ our Lord. Amen.

For

For the Epistle. Isaiah vii. 10.

Moreover the Lord spake again unto Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign, Behold, a virgin shall conceive and bear a Son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. St Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God. And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

Saint

*Saint Mark's Day.**The Collect.*

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through Jesus Christ our Lord. Amen.

The Epistle. Ephes. iv. 7.

UNTO every one of us is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things) And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together, and compacted

P A R A P H R A S E.

On the COLLECT for St Mark's Day.

O almighty God, who out of thy great mercy hast thought proper to enlighten thy church by those divine truths and doctrines contained in the gospel written by the evangelist St Mark, we beseech thee to grant us thy grace, that our belief of those sacred truths may be founded upon so firm a foundation, that we be not like children tossed to and fro, and carried about with every wind of doctrine, (*Ephes. iv. 14.*) but that we may be established in the present truth, (*2 Pet. i. 12.*) which is revealed unto us by the gospel; and this we pray for Jesus Christ his sake. Amen.

P A R A.

by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

The Gospel. St John xv. 1.

I Am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

Saint Philip and Saint James's Day.

The Collect.

O Almighty God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ

P A R A P H R A S E.

On the COLLECT for St Philip and St James's Day.

Omnipotent Creator who being the only true God, it is eternal life to know thee, (*John xvii. 3.*) enable us by thy grace to acquire a perfect knowledge of the admirable pattern which our blessed Lord hath left us in this world, and cause us always to acknowledge him to be the way, the truth,

to be the way, the truth, and the life ; that following the steps of thy holy Apostles, Saint Philip, and Saint James, we may steadfastly walk in the way that leadeth to eternal life, through the same thy Son Jesus Christ our Lord. Amen.

The Epistle. St. James 1. 1.

JAMES a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad greeting. My brethren, count it all joy when ye fall into divers temptations : knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him. But let him ask in faith, nothing wavering : for he that wavereth is like a wave of the Sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted ; but the rich, in that he is made low ; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth : so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation ; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. St John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled ; ye believe in God, believe also in me. In my Fathers house are many mansions ; if it were not so, I would have told you. I go to prepare a place for you :

P A R A P H R A S E.

truth, and the life, (*John* xiv. 6.) and that following the steps of thy holy Apostles, St Philip, and St James, and all holiness of living, we may shun the broad way which leadeth to destruction, and enter the narrow way which leadeth unto life ; (*Matt.* vii. 13, 14.) and this we pray for the sake of Jesus Christ our Lord. Amen.

P A R A-

And if I go and prepare a place for you, I will come again, and receive you unto myself, that were I am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then? Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me, that I am in the Father, and the Father in me: or else believe me for the very works sake. Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my Name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Saint Barnabas the Apostle.

The Collect.

O Lord God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord. Amen.

P A R A P H R A S E.

On the COLLECT for Saint Barnabas.

O Lord, the almighty God who by thy holy Spirit, didst confer upon the apostle Barnabas such extraordinary and supernatural gifts, as made the heathens acknowledge that they were possessed of a divine power; we beseech

For the Epistle. Acts xi. 22.

TIdings of these things came unto the ears of the Church which was in Jerusalem : and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith ; and much people was added unto the Lord. Then departed Barnabas to Tarsus for to seek Saul. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the Church, and taught much people ; and the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world ; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. St John xv. 12.

THIS is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants ; for the servant knoweth not what his Lord doeth : but I have called you friends ; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain ; that whatsoever ye shall ask of the Father in my Name, he may give it you.

P A R A P H R A S E

befeech thee to impart to us a share of the diversity of gifts of thy holy Spirit, as far as thou shalt judge them requisite and necessary for our salvation, and give us grace likewise to make a proper use of those talents with which thou hast endowed us ; all which we ask for the sake of Jesus Christ our Lord. Amen.

P A R A-

*Saint John Baptist's Day.**The Collect.*

A Lmighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example, constantly speak the truth, boldly rebuke vice, and patiently suffer for the truths sake, through Jesus Christ our Lord. Amen.

For the Epistle. Isaiah xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry?

P A R A P H R A S E.

On the COLLECT for Saint John Baptist.

O almighty God, whose all-wise providence caused John Baptist to be miraculously born of an aged father, his birth being accompanied by the ministry of an angel, and other wonderful accidents, (*Luke i. 13.*) who did likewise send the same John to prepare the way to the Gospel of our blessed Saviour, by preaching the doctrine of repentance, give us grace to copy after those excellent rules, which his holy doctrine and exemplary life have reached out to us, grant that we may sincerely repent of all our sins, as he constantly exhorted us by his preaching, that like him we may not be afraid to declare the truth for the sake of any errors, but boldly reprove a sinful conduct, even in persons of the first rank; and if thou art pleased to call us to it, we may with intrepidity lay down our lives for righteousness sake; and this we pray for the sake of Jesus Christ our Lord. Amen.

All

All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain: O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. St Luke i. 57.

ELisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her. And it came to pass that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake and praised God. And fear came on all that dwelt round about them; and all these sayings were noised abroad throughout all the hill-country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which

which have been since the world began ; that we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy promised to our fathers, and to remember his holy covenant ; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life. And thou, Child, shalt be called the Prophet of the Highest ; for thou shalt go before the face of the Lord to prepare his ways ; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us ; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit ; and was in the deserts till the day of his shewing unto Israel.

Saint Peter's Day.

The Collect.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandest him earnestly to feed thy flock ; Make, we beseech thee, all Bishops and Pastors, diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory, through Jesus Christ our Lord. Amen.

P A R A P H R A S E.

On the COLLECT for St Peter's Day.

O Almighty God, who by thy Son Jesus Christ, didst impart to thy Apostle St Peter, many excellent and miraculous gifts to enable him to propagate the gospel, and didst give him a command, which, tho' directed to him in particular, is intended for the use of the ministers of the Gospel in general, to feed thy sheep, (*John xxi. 10.*) we beseech thee, that thy good providence would so order it, that all bishops and all pastors of inferior dignity, may zealously preach thy holy word, and the people may with equal care practise what they shall deliver, and that both, at the resurrection, may receive a crown of glory, (*1 Peter iv.*) which we pray for the sake of Jesus Christ our Lord. Amen.

For

For the Epistle. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison; but prayer was made without ceasing of the Church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. St Matth. xvi. 13.

WHEN Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art

art Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Saint James the Apostle.

The Collect.

GRANT, O merciful God, that as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments, through Jesus Christ our Lord. Amen.

For the Epistle. Acts xi. 27. and part of Chap. xii.

IN those days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about

P A R P A H R A S E.

On the COLLECT for St James' Day.

O merciful God, we beseech thee to grant to us thy humble servants, that as St James left his ship and his father to follow our blessed Saviour, (Matt. iv. 21.) when he was called to the apostleship; so we being freed from all our carnal and corrupt affections, may with equal readiness follow the rule prescribed us by thy holy gospel: and this we beg for the sake of our blessed Saviour Jesus Christ. Amen.

that

that time, Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. St Matth. xx. 20.

THEN came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great, exercise authority upon them: But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Saint Bartholomew the Apostle.

The Collect.

O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe, and to preach thy word; Grant, we beseech thee, unto thy Church
to

to love that word which he believed, and both to preach and receive the same, through Jesus Christ our Lord. Amen.

For the Epistle. Acts v. 13.

BY the hands of the Apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one.

The Gospel. St Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them, are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I

P A R A P H R A S E.

On the COLLECT for Saint Bartholomew the Apostle.

Almighty and everlasting God, who didst impart such grace to the apostle St Bartholomew, as to make him become a faithful believer of the word which our blessed Lord revealed to mankind, and afterwards a zealous preacher of the same; grant we beseech thee, thy grace to us, and all the members of the church, that we may ardently love that divine doctrine which he so readily embraced, that our clergy may faithfully preach the same, and our people readily adopt it; and this we beg for the sake of Jesus Christ our Lord. Amen.

appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

Saint Matthew the Apostle.

The Collect.

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom, to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

The Epistle. 2 Cor. iv. 1.

Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus

P A R A P H R A S E.

On the COLLECT for Saint Matthew the Apostle.

O Almighty God, who by the mouth of thy blessed Son, when he dwelt upon earth, didst call St Matthew from his office of gathering the customs, for which he had a considerable income, unto the apostleship whereby he was exposed to poverty and to many great distresses; grant that we may learn by his example, to forsake all covetous desires, and inordinate attachment to the riches and pleasures of this world, and to part with every thing that is unlawful or hurtful to our souls, in order to follow our blessed Saviour now he has ascended into heaven, where he liveth and reigneth with thee and the Holy Ghost in unity of essence, to all eternity. Amen.

P A R A-

lake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel. St Matth. ix. 9.

AND as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came, and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners ? But when Jesus heard that, he said unto them, They that be whole need not a physican, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice ; for I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

O Everlasting God, who hast ordained and constituted the services of angels and men in a wonderful order ; Mercifully grant, that as thy holy Angels alway do thee service in heaven ; so by thy appointment they may succour and defend us on earth, through Jesus Christ our Lord. Amen.

For the Epistle. Rev. xii. 7.

THERE was war in heaven : Michael and his angels fought against the dragon, and the dragon fought and

P A R A P H R A S E.

On the COLLECT for St Michael and all Angels.

O eternal God, who hast constituted the various orders of created beings, in a wonderful subordination to each other, which in their respective turns, do pay thee the service which thou dost require from each of them ; we beseech thee of thy great mercy to grant, that as the holy angels stand always before thy throne in readiness to execute thy commands, so thou wouldest be pleased to charge them to defend and protect us thy poor servants here upon earth. Amen,

his

his angels; and prevailed not, neither was there place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice, saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. St Matth. xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, that

that in heaven their angels do always behold the face of my Father which is in heaven.

Saint Luke the Evangelist.

The Collect.

Almighty God, who calledst Luke the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the soul; May it please thee, that by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed, through the merits of thy Son Jesus Christ our Lord. Amen.

The Epistle. 2 Tim. iv. 5.

WATCH thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest,

P A R A P H R A S E.

On the COLLECT for Saint Luke the Evangelist.

O Almighty God, who wast pleased to appoint Luke, that beloved physician, mentioned (*Col. iv. 14.*) and whose praise is said to be in the gospel, (*2 Cor. viii. 18.*) to be, by writing his evangelical history, a spiritual physician to heal the souls of men; we intreat thee to grant that by the salutary truths and doctrines contained in his sacred book, our sins, those diseases of our souls, may be cured, and the conduct of our lives reformed; and this we ask for the sake of the merits of Jesus Christ our Lord. Amen.

P A R A.

bring with thee, and the books, but especially the parchments. Alexander the copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel. St Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways, behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Saint Simon and Saint Jude, Apostles.

The Collect.

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee, through Jesus Christ our Lord. Amen.

P A R A P H R A S E.

On the COLLECT for Saint Simon and Saint Jude.

O all-powerful God, who hast erected thy church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, (*Eph. ii. 20.*) grant that by the efficacy of the doctrine by them delivered, we may be joined in the unity of the spirit, (*Eph. iv. 3.*) and in the profession of the same catholic doctrine, that we may be made the temple of the living God, (*2 Cor. vi. 16.*) and that we may present our bodies a living sacrifice, holy and acceptable to him, (*Rom. xii. 1.*) this we pray for the sake of Jesus Christ our Lord. Amen.

The

The Epistle. St Jude i.

JUDE the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called: Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.

The Gospel. St John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than the Lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my names sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had
not

not done among them the works which none other man did, they had not had sin; but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I send unto you, from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning.

All Saints Day.

The Collect.

O Almighty God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

For the Epistle. Rev. vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and

P A R A P H R A S E.

On the COLLECT for all Saints Day.

O all-powerful God, who hast united all the members of Christ's mystical body, the church, who according to the faith are Gods elect, (*Tir. i. 1.*) by bands and joints, with Christ the head, (*Col. ii. 19.*) grant us thy grace, that in pursuance of the examples, set us by thy blessed saints, we may exercise all the christian virtues in this world, and attain to the ineffable joys of the other; which eye hath not seen, nor ear hath heard, and which God hath prepared for them that love him, *1 Cor. ii. 9.* Amen.

forty and four thousand, of all the tribes of the children of Israel.

Of the tribe of Judah were sealed twelve thousand.
 Of the tribe of Reuben were sealed twelve thousand.
 Of the tribe of Gad were sealed twelve thousand.
 Of the tribe of Aser were sealed twelve thousand.
 Of the tribe of Nephthalim were sealed twelve thousand.
 Of the tribe of Manasses were sealed twelve thousand.
 Of the tribe of Simeon were sealed twelve thousand.
 Of the tribe of Levi were sealed twelve thousand.
 Of the tribe of Issachar were sealed twelve thousand.
 Of the tribe of Zabulon were sealed twelve thousand.
 Of the tribe of Joseph were sealed twelve thousand.
 Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

The Gospel. St Matth. v. 1.

JESUS seeing the multitudes, went up into a mountain; and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers:

makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.



T H E

ORDER for the ADMINISTRATION

O F T H E

LORD's SUPPER, or HOLY COMMUNION.

SO many as intend to be partakers of the holy Communion, shall signify their Names to the Curate at least some time the day before.

And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; the Curate having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lords Table, until he hath openly declared himself to have truly repented and amended his former naughty life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the Parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

The same Order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lords Table, until he know them to be reconciled. And if one of the Parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that he himself hath offended; and the other Party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided, that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

The

The Table at the Communion-time having a fair white linen Cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the Priest standing at the North-side of the Table, shall say the Lords Prayer, with the Collect following, the People kneeling.

OUR Father, which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

•• See the Paraphrase on the Lord's Prayer, Page 8, 9.

The Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.

Then shall the Priest, turning to the People, rehearse distinctly all the TEN COMMANDMENTS; and the People still kneeling, shall after every commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

1. **G**OD spake these words, and said, I am the Lord thy God: thou shalt have none other gods but me.

P A R A P H R A S E.

On the COLLECT.

O omnipotent God, who searchest the hearts and triest the reins, (*Jer. xvii. 9. Rev. ii. 23.*) cleanse us from all our secret faults (*Psal. xix. 12.*) by the inspiration of thy holy spirit, which searchest all things (*2 Cor. ii. 10.*) that being aware of every hidden sin which has a tendency to alienate our affections from thee, we may acquire a perfect love of thy excellent being, and may pay an acceptable homage unto thee; and this we beg for the sake of our blessed Saviour Jesus Christ. Amen.

Paraphrase on the Ten Commandments.

1. These are the things enjoined us by God Almighty, who thus declared

Peop. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. 2. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

Peop. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. 3. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

P A R A P H R A S E.

clared his will, saying, First, thou shalt adore me as thy God, paying me all the duties which I claim, as an eternal Creator and an almighty Governor, believing in me, (*Heb.* xi. 6.) trusting in me, (*Prov.* iii. 5.) hoping in me, (*1 Tim.* i. 1.) loving me, (*1 John* iv. 19.) obeying me, (*1 John* v. 3.) fearing me, (*Psal.* cxi. 10.) Secondly, Thou shalt worship no God jointly with me, or exclusively of me, but avoid Polytheism, (*Deut.* vi. 14.) idolatry, (*Jer.* v. 19.) sorcery, (*Deut.* xviii. 10, 11.) and idolizing of riches, (*Job.* xxxi. 24. *Col.* iii. 5.)

People. O Lord, shew thy mercy to us, by granting us the remission of our past transgressions of this commandment, and enable us by thy grace, to observe it more strictly for the future.

2. Thou shalt not worship me, as the Pagans do, by representations, either of celestial bodies, as sun, moon and stars, (*Job* xxxi. 26.) or of the inhabitants of earth, as of men and beasts, &c. (*Dan.* iii. 5.) or of the fishes in the water. Thou shalt in no wise pay any adoration to them, either by bowing to them, or kneeling, or by shewing any other token of religious regard; for all such honours are due to me alone; and I shall punish all who are guilty of this crime, not only in their own persons, but in their families, likewise during several succeeding generations, but secondly, thou shalt worship me after the manner that I myself appoint, (*Deut.* xii. 31.) by, praying to me (*Luke* xxi. 36.) by praising me, (*Deut.* x. 21. *Asa* xvi. 25.) by hearing my holy word, (*Deut.* iv. 10. *Matt.* iv. 18.) by frequenting the public congregations which assemble in order to worship me, *Psal.* xxii. 22. *Heb.* x. 25.

People. O Lord, shew thy mercy to us, &c.

3. Thou shalt not make use of my name in an oath, in order to attest a falsehood, (*Lev.* xix. 12. *Numb.* xxx. 2.) nor upon any trivial occasion, (*Matt*

Peop. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. 4. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

P A R P A H R A S E.

(*Matt.* v. 34. *James* v. 12.) nor talk of my attributes or my holy Word disrespectfully: thou shalt not even make a vow, which is an oath of an inferior kind, rashly, insincerely, or without sufficient authority, (*Numb.* xxx. 5.) nor upon any but a very important occasion, (*Gen.* xxviii. 20. *Numb.* xxx. 14.) and when made thou shalt perform it with exactness and promptitude, (*Numb.* xxx. 3. *Acts* v. 4.) but on the contrary thou shalt honour me, by swearing truly and reverently by my name, (*Deut.* xvi. 13. and x. 12.) more particularly if it be to promote a charitable design in deciding differences, (*Gen.* xxxvii. 28. *Heb.* vi. 16.) if thou at any time mention my name, it shall be with reverence, and an awful admiration of my being. (*Rom.* ix. 5. *2 Cor.* xi. 13.) And if thou reason out of my revealed word, it must not be out of wantonness but for edification, (*Acts* xvii. 11. *Psal.* cxix. 172.) If thou art induced to make a vow by any good and praise-worthy motive, (*Gen.* xxviii. 20.) thou shalt perform it conscientiously; (*Psal.* cxxxii. 2.) now he who transgresses in any of these particulars, is highly culpable in the sight of God, who will not fail to punish him severely.

People. O Lord shew thy mercy to us, &c.

4. Be particularly careful to serve the sabbath day religiously, as I have set apart that day for my worship, in commemoration of my creating the universe: that day thou shalt keep holy by abstaining thyself, and causing all that belong to thee to abstain, from work and ordinary business: from buying and selling, (*Neb.* xiii. 15.) from carrying burdens, (*Jer.* xvii. 22.) or going journeys: (*Exod.* xvii. 29.) works of necessity however, such as provisions of food and looking after cattle, are not comprised in this prohibition; neither does it extend to fighting for the defence of our country, nor to works of charity, such as healing the sick and assisting women in labour; the labour of ministers in their calling and travelling to places of public worship are likewise excepted. But the chief part of the sanctification of this day consists in performing the spiritual exercises, to which all devout persons dedicate that day, joining in the public devotion, and hearing the word preached (*Lev.* xxiii. 2. *1 Cor.* xvi. 2.) and making

Peop. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. 5. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

P A R A P H R A S E

ing it afterwards the subject of their meditations at home: in private devotions with their families, and in a more retired one by themselves in their own closets, by reading the Holy scripture, and books that treat of religious subjects; by visiting the poor and relieving the indigent; and by accommodating unhappy differences amongst neighbours.

People. O Lord shew thy mercy to us, &c.

5. Be careful to discharge thy duty, as well to thy political parent the prince, under whose government thou livest; to thy domestic parent, the master who feeds and clothes thee; to thy ecclesiastical parent, who instructs thee; as to thy natural father and mother, who begat thee. First, if thou art a subject, thou art in duty bound to honour the prince whom God has set over thee, (1 *Pet.* ii. 17.) stand in awe of him, and obey him in all things that are not forbid by God and inconsistent with the national constitution and liberties; (*Rom.* xiii. 1. 1 *Pet.* ii. 13.) submit to his correction and punishment, (1 *Pet.* ii. 19, 20) and assist him with thy person or thy money in the wars which he undertakes for the defence of the state, or in support of his royal dignity, (*Mat.* xxii. 17. *Rom.* xiii. 6, 7.) and him I will require to govern thee according to the rules of justice and piety, (1 *Tim.* ii. 2.) that he shall do the utmost to promote the good of thee and all his people. (*Rom.* xiii. 4.) Secondly, If thou beest a servant, reverence and honour thy master, (1 *Tim.* vi. 1.) fear to incur his displeasure, (*Mal.* i. 6.) obey his commands, (*Eph.* vi. 5.) be patient under his corrections, (1 *Pet.* ii. 18.) and be diligent in thy service, (*Col.* iii. 22, 23.) making it thy chief study to please him, (*Tit.* ii. 9.) as I will in thy favour require of thy master, that he should not behave himself in a cruel or oppressive manner towards thee, (1 *Pet.* ii. 18. *Deut.* xxiv. 14, 15.) but that he be indulgent and kind, as he shall expect to find favour from me, (*Col.* iv. 1.) and provide for thee when grown old, if thou shouldst spend thy whole life in his service; (*Prov.* xvii. 2.) Thirdly, If thou art a layman, thou art in duty bound to love thy pastor, who takes care of thy spiritual welfare, (1 *Thes.* v. 13. *Gal.* iv. 19.) thou must pay him all due reverence and respect, (*Phil.* ii. 19. 1 *Tim.* 17.) thou art bound to follow his directions in spiritual matters, (*Heb.* xiii. 17) thou must contribute to support him in return for his diligence and care, (1 *Tim.* xvii. 18.) and I will require of him that he shall look upon thee, and all those committed to his care as his children, (*Gal.* iv. 19. *Phil.* 10.) that, by his exemplary life and religious conversation, he shall set an example for thee to copy, (*Tit.* ii. 7. 2 *Tim.* iv. 12.) that he shall be assiduous in preaching the word in due season;

Peop. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. 6. Thou shalt do no murder.

Peop. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. 7. Thou shalt not commit adultery.

P A R A P H R A S E.

and lastly, that he shall be meek, peaceable and courteous. Fourthly, As thou art a son or a daughter, reverence and respect thy parents, however mean their condition may be, (*Mal.* i. 6. *Matt.* xxi. 31.) obey all their lawful commands, (*Eph.* vi. 1. *Col.* iii. 20.) support them when in an indigent condition, (*Matt.* xv. 4, 5. *1 Tim.* v. 4.) submissively receive their instructions, (*Prov.* i. 8.) and their corrections when thou art young, (*Heb.* xii. 7.) and when thou art grown up take their advice in every important affair of life, (*Gen.* xviii. 1, 2.) Now, in return for this, I expect on the side of thy parents, that they should nourish and bring thee up in thy childhood, (*1 Tim.* i. 10.) provide every thing necessary for thee in that state, clothes, &c. (*Prov.* xxxi. 15. *1 Tim.* v. 8.) instruct thee in the duties of religion, (*Deut.* vi. 6, 7. *2 Tim.* iii. 15. set thee a good example, (*Job.* i. 5. *Jos.* xxiv. 15.) keep thee in obedience, by a just awe, equally avoiding the extremes of indulgence and severity, (*1 Tim.* iii. 4.) and providing thee wherewithal to put thee into the world according to thy birth and quality. (*2 Cor.* xii. 19.) If thou dost discharge these duties, I will reward thy obedience both with temporal and spiritual blessings.

People. O Lord shew thy mercy to us, &c.

6. Thou shalt not only avoid the heinous sin of murder upon the body of thy neighbour, (*Gen.* ix. 5, 6. *Numb.* xxxv. 16.) but the laying violent hands upon thyself, as some impious and discontented men have done, (*1 Sam.* xxxi. 4. *Acts* i. 18.) as also the careless handling of such weapons as may destroy them that are near us, especially the striking with them in a rage, (*Numb.* xxxv. 16, 17, &c. thou shalt likewise study to avoid whatever gives occasion to murder, as immoderate anger, (*Matt.* xxi. 22.) hatred, (*John* iii. 15.) malice and bitterness of speech. (*Eph.* iv. 31.) But on the contrary, thou shalt practise the virtues of peaceableness, meekness, and charity.

People. O Lord, shew thy mercy to us, &c.

7. Thou shalt not pollute thyself, by the foul sin of adultery, by a criminal correspondence with the husband or wife of another, (*Lev.* xx. 10. *Heb.* xiii. 4. *Exod.* xxii. 2.) or, which is worse, to conceal it under the pretext of marriage, which is called polygamy; (*Lev.* xviii. 18. *Mal.* ii. 15. *1 Cor.* vii. 2.) and, which is still more criminal, have an unlawful commerce with those of the same blood, (*Lev.* xviii. 6. *1 Cor.*) or with those of the same sex, (*Rom.* i. 26, 27. *Lev.* xvii. 22.) or with those of a different kind, (*Lev.* xviii. 23 and 20.) thou shalt likewise avoid fornication

Peop. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. 8. Thou shalt not steal.

Peop. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. 9. Thou shalt not bear false witness against thy neighbour.

Peop. Lord, have mercy upon us, and incline our hearts to keep this law.

P A R A P H R A S E.

nication and uncleanness committed between single persons, (1 Cor. vi. 9.) and whatever contributes to excite us thereto, as drunkenness, wanton behaviour, rich habits, an idle and unactive life, &c. all those foul vices thou must avoid and be chaste even in thy thoughts, (Matt. xv. xix.) words, (1 Cor. vi. Col. iii.) and behaviour, (Tit. ii. 3.)

Peop. O Lord, shew thy mercy to us, &c.

8. Thou shalt not have recourse to violence, in order to deprive thy neighbour of his property, (Lev. xix. 11, 13.) nor be guilty of private stealing, (Eph. iv. 28.) nor of extortion or unjust gain, (Prov. xxviii. 8. Tit. ii. 9. 1 Cor. xi.) nor of fraudulent practices in your dealings, (Prov. xx. 10. and xxix. 5.) nor of gripingness and oppressive behaviour to the poor, (Prov. xxii. 16. Isa. iii. 15.) but thou shalt on the contrary observe a strict integrity in all thy dealings; (Prov. xvi. 11.) if thou hast done any wrong, thou shalt make restitution for it, (Exek. xxxiii. 15. Exod. xxii. 1.) thou shalt shew mercy unto the poor, and relieve them by frequent acts of charity, (Lev. xix. 9. Prov. xv.) and thou shalt exercise the duties of thy calling with diligence and industry, (2 Tim. iii. 11, 12. Matt. xxv. 30. Prov. xviii. 9.)

Peop. O Lord, shew thy mercy to us, &c.

9. Take particular care not to be guilty of that blackest of crimes, the giving a false testimony in a judicial matter, to the prejudice of thy neighbour, (1 Kings xxi. 13.) or by disguising a true one with artificial words or circumstances, (Matt. xxvi. 60, 61.) or suborn wicked men to give a false testimony, (1 Kings xxi. 10.) thou shalt not injure thy neighbour by uttering falsehoods and calumnies hurtful to his reputation or interest, (James i. 26. Eph. iv. 25.) nor publish to the world his secret faults unless he be become altogether incorrigible, (Prov. x. 18.) nor willingly give ear to, or repeat ill stories of thy neighbour, (Prov. xvii. 4. Exod. xxi. 1. Gen. xxix. 19. 2 Sam. xvi. 3. 4.) nor rashly censure his actions, (1 Sam. i. 13. Acts ii. 13. Luke vii. 39.) but on the contrary it is thy duty to vindicate him whenever he is wronged, (John vii. 50, 51.) and to put as charitable a construction as possible upon his whole conduct, (1 Cor. xiii. 5.)

Peop. O Lord, shew thy mercy to us, &c.

K k

10. Thou

Minist. 10. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Peop. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the heart of thy chosen servant *GEORGE*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory; and that we and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee, and the Holy Ghost, liveth and reigneth ever one God, world without end. Amen.

P A R A P H R A S E

10. Thou shalt not indulge any unlawful hankering after thy neighbour's estate, (*Deut.* xxi. 1 *Kings* xxi.) or wife, (*2 Sam.* xi.) or any thing else that belongs to him, (*Sam.* xii. 3.) or in any vicious fancies or thoughts which may incline thee to evil, (*Prov.* xxiv. 9. *Zech.* i. 8. 17. *Deut.* xv. 9. *Isa.* lv. 7. *Acts* viii. 22.) but shalt be content with thy present situation, (*Heb.* xiii. 5.) and be diligent in thy own calling, (*1 Thess.* xi. 12. 1. *Cor.* vii. 26.) and shalt mortify the lusts of the flesh, (*Gal.* v. 24.)

People. O Lord, shew thy mercy to us, &c.

Paraphrase on the COLLECTS for the King.

Almighty God, whose kingdom is an everlasting kingdom, (*Psal.* cxiv. 13.) and whose power and understanding is infinite, (*Psal.* cxlvii. 5.) we intreat thee to exert this thy power and wisdom for the defence and preservation of thy church; and, as a means to promote its welfare, rule, according to thy heavenly direction, the heart of *GEORGE* our king, whom thou hast, by thy special Providence and appointment, raised to the royal dignity that he considering that he is the vicegerent of thee by whom kings reign, (*Prov.* viii. 15.) and thy minister, (*Rom.* xiii. 4.) may

Or,

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy servant, our King and Governor, that in all his thoughts, words and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Sons sake Jesus Christ our Lord. Amen.

Then shall be said the Collect of the day. And immediately after the Collect, the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the—Chapter of—beginning at the—Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall be read the Gospel (the People all standing up) saying, The holy Gospel is written in the—Chapter of—beginning at the—Verse. And the Gospel ended, shall be said or said the Creed following, the People still standing as before.

I Believe in one God, the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

P A R A P H R A S E.

may make it his chief endeavour to act in such a manner as may tend to the honour and glory of his Almighty Maker: and that we and his subjects in general, seriously reflecting that thou the Sovereign of the universe hast conferred upon him the authority which he enjoys, may through a religious principle, and not merely for wraths sake, or being afraid of the power, (*Rom. xiii. 3.*) pay him all due service and respect, and yield a ready obedience to all his commands, when they shall be in the Lord, (*Eph. vi. 1.*) and not inconsistent with any superior duty; and that we may do this for thy sake, who in thy holy word hast instructed us, (*Rom. xiii. 2. 1 Pet. xi. 13.*) to this duty: and this we beg for the sake of Jesus Christ our Lord, who eternally reignest in the glory of the ever blessed Trinity. Amen.

Paraphrase on the Creed.

I am firmly persuaded that there is one, and but one God, though distinguished by three persons; whereof one is the Almighty Father, the Creator of the universe, and of all those that dwell in it; not only of the gross bodies which are the objects of our sight, but of invisible angels and spirits.

I also

And in one Lord Jesus Christ, The only begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life, Who proceedeth from the Father and the Son; Who

P A R A P H R A S E.

I also stedfastly believe in the second person of the trinity, who is not the adopted, but the true natural and only begotten Son of God, who was begotten by his eternal Father, before all time, God the Son of God, as truly and properly as one man is the son of another, though after a spiritual manner, and purely propagated as one light is generated of another, without diminution of substance, produced from the eternal essence, and not made as creatures are; being of an essence similar to that of the eternal Father, who created the world; who, to ransom the souls of men which were forfeited, and became eternal objects of the divine vengeance, forsook his throne of glory in heaven, and came to take upon him our nature here on earth, and by the overshadowing of the Holy Ghost, was born of the body of Mary, an unspotted virgin, and became a true man, and submitted to the death of the cross, under the presidency of Pontius Pilate, at that time imperial procurator of Judea. He remained in the grave during part of three days, and on the third day arose from the dead, according to the prophecies delivered in scripture: and after that, in the presence of many witnesses every way worthy of credit, ascended up into heaven, where he now holds the most exalted station of that glorious place, and intercedes for us with his Almighty Father; he shall come again, accompanied by millions of saints and angels, to judge those who shall at that time dwell upon earth, and those who are already dead. I no less firmly believe in the third person of the trinity, God the Holy Ghost, the source and conveyer of grace and spiritual life to us, who is not, like the Son, generated of the Father, but, according to the scripture phrase, proceedeth both from the Father and the Son, whom in our praises and prayers and all our acts of devotion, we honour jointly with the Father and the Son; by whose inspiration the holy scriptures were delivered.

with the Father and the Son together is worshipped and glorified, Who spake by the prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins, And I look for the resurrection of the dead, And the life of the world to come. Amen.

Then the Curate shall declare unto the People what Holydays, or Fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church, during the time of Divine Service, but by the Minister: Nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King; or by the Ordinary of the Place.

Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth by Authority.

Then shall the Priest return to the Lords Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion,

1. **L**ET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. St *Mattb.* 5. 16.

2. Lay not up for yourselves treasures upon earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and

P A R P H R A S E.

ed. I believe there is one catholic or universal church, and but one alone; which is built upon the foundation laid by the Apostles, and maintains the doctrine by them preached. I acknowledge a baptism instituted by Christ, the remission of sins, to be administered in one form of words, and not to be repeated. I expect that all the dead shall arise, and that good men shall then be admitted to an everlasting state of glory. Amen.

1. Let the light of you christians shine forth in such splendour in the eyes of all who behold you, by displaying to them an extraordinary example of holiness, charity, and all praise-worthy actions, that they may be so fully convinced of the goodness of your religion, as to be forced to ascribe its original unto God, and to glorify him by their conversion to the faith.

2. You must not hoard up for yourselves, as worldly-minded men do, earthly treasures; such as money and magnificent habits, one of which is cankered by the rust, the other eaten up by moths, and both of them subject to be stolen by thieves; but lay up for yourselves heavenly treasures,
such

where thieves do not break through nor steal. *St Matth.* 6. 19, 20.

3. Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *St Matth.* 7. 12.

4. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. *St Matth.* 7. 21.

5. Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four-fold. *St Luke* 19. 8.

6. Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor.* 9. 7.

P A R A P H R A S E.

such as holy and charitable actions are, which are not liable to any of these accidents, and which will be of the greatest advantage to you at the last day, when all earthly treasures shall perish and be lost for ever.

3. Let all your proceedings in your intercourse with other men discover as much justice and charity, as we could reasonably wish they would shew us; and this is the sum of the whole first table in the Mosaic law, and of what is delivered concerning social duties in all the writings of the prophets.

4. Men shall not be made partakers of eternal glory, only for the believing in Christ, and calling upon him Lord, Lord, in the language of his disciples; but unless they moreover discharge the duties enjoined them by God, and yield a sincere obedience to his laws, they shall never enter into that happy state.

5. Zaccheus having received full conviction of the excellence of Christ's doctrine, by the report he had of it the first time he saw his Person, in this manner declared his firm resolution of obeying his laws; Lord, though other people imagine that they have sufficiently complied with the rule of charity, by setting apart one fifth of their income for alms, behold I am ready to give one half of what I am possessed of to the poor: and if I have wronged any one, I do not stay to be convicted before a judge, and to be compelled to make a fourfold restitution according to the Mosaic law; I make a voluntary offer of it.

6. What soldier goes out to fight who has not his pay appointed him by those in whose cause he exposes his life? What labourer works and toils in a vineyard, and is not allowed to pluck a few of the grapes? What shepherd looks after a flock or herd of cattle, and is not allowed so much as to taste of the milk which they yield?

7. If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. 9. 11.*

8. Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor. 9. 13, 14.*

9. He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. 9. 6, 7.*

10. Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. vi. 6, 7.*

11. While we have time, let us do good unto all men,

P A R A P H R A S E.

7. If we, in discharging the ministerial function, have sown among you the spiritual treasures of the gospel, is it any great matter, if, in reward of our trouble, we reap from you such a portion of worldly things, as will just serve to procure us food and raiment, and the other necessities of life?

8. Do not they who, under the judaical law minister in the killing and offering the sacrifices, gain a livelihood thereby? do not they who for that purpose attend at the altar, retain a portion of the sacrifices for their own use? as we read (*Deut. xviii. 1.*) in like manner our blessed Lord has ordained, that those who are the preachers of his gospel, should thereby acquire a comfortable livelihood.

9. If the sower is sparing, he will have but a small crop; so those who are sparing in acts of charity shall meet with a smaller reward: however, in your contributions, give as you had before designed to do; not being prevailed upon by example to give more than you can spare, and then grudging it when it is done; for God considers the cheerfulness as one of the most essential parts of charity.

10. Let the person who reaps the benefit of the preaching of the gospel cheerfully contribute to the support of him that teacheth; let no person deceive himself with idle excuses, saying, I have little enough for my own use, why should I labour to maintain others; remember, that tho' these excuses may pass with men, God is not to be mocked, but that he will be steady in his determination with regard to charity,—that as a man soweth, even so shall he reap.

11. During our continuance in this world, let us extend our benevolence to all our fellow-creatures, but particularly unto those, whose sincere

and specially unto them that are of the household of faith. *Gal. vi. 10.*

12. Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. vi. 6, 7.*

13. Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. vi. 17, 18, 19.*

14. God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister. *Hebr. vi. 10.*

15. To do good, and to distribute forget not; for with such sacrifices God is well pleased. *Hebr. xiii. 16.*

16. Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 St. John iii. 17.*

P A R A P H R A S E.

were practice of our holy religion, ought to recommend them more strongly to our esteem and regard.

12. If we are in all things resigned to the will of God, and satisfied with the situation in which Providence hath placed us, we are then sufficiently rich: for since we brought nothing with us into the world, and can take nothing with us beyond the grave, what availeth it, to be over-anxious about the perishing concerns of this life?

13. Admonish those to whom the providence of God hath been liberal, that they be always ready to assist those to whom the blessings and comforts of life have been dealt out with a more sparing hand: which is the most effectual method of laying up for themselves treasures in heaven, and making a good foundation against the time to come.

14. The God of mercy and benevolence will never forget the charitable works of those whose love for him induces them to assist their poor brethren, God esteems what is done unto them as done unto himself.

15. Be constant and uniform in the practice of generosity, considering not only the pleasure that must always arise in the benevolent mind, from the indulgence of this noble disposition, but also, that with such sacrifices God is well pleased.

16. As benevolence is the test of sincerity in religion, whatever person in affluent circumstances shutteth up his compassion to the distressed of his fellow creatures, and denies that assistance which his circumstances will permit, we may fairly pronounce that man destitute of all true religion.

since

17. Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tab. iv. 7.*

18. Be merciful after thy power. If thou hast much, give plentifully. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Ver. 8, 9.*

19. He that hath pity upon the poor, lendeth unto the Lord: and look, what he layeth out, it shall be paid him again. *Prov. xix. 17.*

20. Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. *Psal. xli. 1.*

Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other donations of the People, in a decent Basin, to be provided by the Parish for that purpose; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

And when there is a Communion, the Priest shall then plate upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

P A R A P H R A S E.

have the love of God (which implies also the love of man) dwelleth not in him. *1 John iii. 17.*

17. Give generously of thy possessions to the poor and needy; never turn away thy face from the poor, but assist him to the utmost of thy power, and bestow thy kindness in such a manner, as to give the receiver as little pain as possible; then the Lord will remember, and amply requite thy generosity.

18. Let thy gifts be proportioned to thy circumstances; if thou enjoyest a great abundance of the blessings of life, let thy abundant liberality testify thy gratitude; if on the contrary thou possessest but little, still, out of that little do as much as thou canst, to assist those who are still poorer than thyself; so shalt thou lay up for thyself treasures in heaven where pain and grief and poverty shall have an end.

19. He who taketh compassion on the poor and assisteth him, lendeth his money to the Lord, who will amply repay him again in riches more durable than any this world can afford, (*Prov. xix. 17.*)

20. The man who charitably assisteth the sick and the poor, shall be delivered in the time of trouble by the God of all grace, mercy, and compassion, (*Psal. xli. 1.*)

1. **A** Almighty and everlasting God, who by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech thee ** If there be no* most mercifully [** to accept our Alms and Alms or Oblations, Oblations, and*] to receive these our prayers, *then shall the words* which we offer unto thy Divine Majesty, [of accepting our Alms and Oblations] *be left out* beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that do confess thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love. 2. We beseech thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy servant GEORGE our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and

P A R A P H R A S E.

On the Prayer for the State of Christ's Church.

1. O omnipotent and everlasting God, who, by thy apostle St Paul, hast exhorted us to make supplications, prayers, intercessions, and giving of thanks for all men; (1 Tim. ii. 1) We therefore in conformity to this thy divine command do most humbly offer up our petitions to thee, O God, in behalf of thy holy church, which is composed of all the faithful believers in our Lord Jesus Christ, wherever they are dispersed throughout the world, and however distinguished by various appellations among men; most humbly intreating thee to inspire them with the spirit of truth, (John xiv. 17.) which may be their protection and defence against all errors and mistakes in important articles of belief; give them grace to live quiet and sober lives, that the peace of the church may not be disturbed, by unwarrantable separations, and grant that those who continue members of thy true church, may be uniform in their worship and communion one with another, and that they may live in unity and the bond of peace, rendering mutually to each other every service in their power.

2. In the next place, we offer up our humble prayers for Kings, and all that are in authority over us, but more particularly for thy faithful servant GEORGE our only rightful king and sovereign: Grant, O Lord, that under his care, and through his conduct, we may live quiet and peaceable lives: we pray likewise for thy blessing upon all his counsellors, and upon all who execute justice throughout the kingdom; grant, O Lord, that they may administer justice with an impartial hand, and to be no respecters of persons, may they be in all respects punishers of vice and encouragers of virtue, always preserving and maintaining thy holy religion established amongst us.

so all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true Religion and Virtue. 3. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: and to all thy people give thy heavenly grace; and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy Word, truly serving thee in holiness and righteousness all the days of their life. 4. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. 5. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake our only Mediator and Advocate. Amen.

P A R A P H R A S E.

3. We pray likewise, O Lord, that thou wouldest extend thy grace to all the ministers of thy holy gospel, whether they are bishops or inferior ministers, that by the conformity of their lives and doctrines, they may at once explain thy holy will, and enforce the observance of it. Rightly and duly administering thy holy sacraments; and give grace, O Lord, to all thy people, especially to all those who are present at this time, that with all proper reverence and humility, they may hear and receive thy holy word, and improving daily in all spiritual knowledge and virtue, may serve thee in sincerity and truth all the days of their life.

4. Furthermore we extend our prayers in behalf of all the sons of affliction, humbly beseeching thee, who art the God of all comfort, to give them consolation under all their misfortunes, and, finally, to deliver them out of all their troubles and adversities.

5. We also offer up our most hearty thanksgivings to thy heavenly majesty, for the multitude of good examples which thou hast set before us, in the lives of the holy martyrs and confessors, and other persons eminent for piety and godliness, beseeching thee to grant us thy grace, that by treading in their steps, we may hereafter enjoy, together with them, a crown of glory which fadeth not away; and this, O most gracious God, we beg for the sake of thy Son, our Saviour, Mediator, and Advocate. Amen.

When

When the Minister giveth warning for the celebration of the holy Communion (which he shall always do upon the Sunday, or some holy-day immediately preceeding) after the Sermon or Homily ended, he shall read this Exhortation following.

Dearly beloved, on——day next, I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious Cross and Passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you, in the mean season, to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments; and whereinssoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile yourselves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences

at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime; Repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel; let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief, that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

Or in case he shall see the People negligent to come to the holy Communion, in stead of the former, he shall use this Exhortation.

DEarly beloved brethren, on——I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all that are here present; and beseech you for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come, Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses
are

are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: Wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation: so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: Which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father,

At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation:

1. **D**Early beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they

P A R A P H R A S E.

1. So many of you, my dearly beloved fellow-christians who design at this time to partake of the sacrament of the Lord's supper, ought to have pro-

presume to eat of that Bread, and drink of that Cup. 2. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us :) 3. So is the danger great, if we receive the same unworthily: For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. 4. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be

P A R A P H R A S E.

properly prepared yourselves (as I hope and believe you have done) by a careful examination of the state of your souls, taking the advice of the apostle Paul, who says, *Let a man examine himself; and so let him eat of that bread, and drink of that cup,* 1 Cor. ii. 28.

1. For if we come well prepared to the table of the Lord, we reap great benefit by receiving the holy sacrament; since, as Christ himself tells, (in a spiritual sense) *we eat his flesh, and drink his blood,* John vi. 56. then indeed we dwell in Christ, and Christ in us.

3. So if we come to the table of the Lord in an unprepared manner, we eat and drink unworthily, and (as the Apostle says) *are guilty of the body and blood of the Lord,* 1 Cor. xi. 27. and in some measure we partake of the sin of the Jews, who crucified the Lord of life, when without previous preparation we approach these holy mysteries which represent his death and passion. The Apostle says, that, *we thereby eat and drink damnation to ourselves, not discerning the Lord's body.* By such a practice as this, we kindle the wrath of Almighty God against us, and if we die in the wilful commission of this sin, we must expect eternal condemnation.

4. Therefore my dear christian brethren, suffer me to admonish you in the words of the Apostle, *If we would judge ourselves, we should not be judged,* 1 Cor. ii. 31. that is, if we would diligently search and examine ourselves before we approach the Lord's table, we should escape the threatened condemnation. Repent sincerely of all your former sins and transgressions; be uniform, steadfast, and lively in your faith in the Lord Jesus Christ. Amend your lives, in whatever instance you have done amiss, do so no more, and continue in perfect love and charity with all your fellow creatures, since our Saviour himself informs us, that when we bring our gift to the altar, *we must first be reconciled to our brother, and then come and offer our gift.* Matt. v. 23, 24.

in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. 5. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the Cross, for us miserable sinners, who lay in darkness, and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. 6. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. 7. To him therefore, with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

P A R A P H R A S E.

5. All these qualifications we ought to have before we approach the sacramental table. But, as at all times in general, so upon this occasion in particular, we must entertain sentiments of the sincerest gratitude for our redemption by the death and sufferings of our Lord and Saviour, who for our sakes *bumbled himself and became obedient unto death; even the death of the cross*, Phil. ii. 8. in order that we might be partakers of life everlasting.

6. And indeed one principal reason of the institution of the Lord's Supper, is to give us frequent opportunities of exercising our gratitude; for these holy mysteries are to be considered as a pledge or token, to put us in mind of the great advantages derived to us from his sufferings and death.

7. Let us therefore be constant, sincere and uniform, in our grateful acknowledgements to our blessed Lord and Saviour, who with the Father and the Holy Ghost, is one God. And let our gratitude be testified by conforming our lives in all respects to his holy will, revealed to us in his written word, always endeavouring to serve him in true holiness and righteousness to the end of our lives.

Then shall the Priest say to them that come to receive the holy Communion.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made in the name of all those that are minded to receive the holy Communion, by one of the Ministers, both he and all the People kneeling humbly upon their knees, and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us, The burden of them is intolerable. Have mercy upon us,

P A R A P H R A S E.

So many of you as do truly and sincerely, through a deep sense of the wrath of Almighty God, and the deplorable condition, repent of your manifold sins and transgressions, who are in love and charity with your neighbours, and sincerely from your heart forgive every one who have any way offended you, and who determine for the future to lead a better life than you have hitherto done, approach the sacred table of the Lord with faith, in the merit of his sacrifice, and partake of this holy sacrament, which will be productive of the greatest comfort to you, by sealing the pardon of your sins, and bestowing upon you the gifts and graces of God's holy spirit. Come then, and the better to qualify yourselves to partake of these great benefits, and to testify the sincerity of your repentance, kneel before the Lord, and make a public confession of your sins in that most humble posture.

Paraphrase on the Confession.

O Almighty God, the Father of our Lord Jesus Christ, (Rom. xv. 6.) who madest the world and all things therein, (Acts xvii. 24.) thou O Lord, art the Judge of all men; before thy throne, we most humbly acknowledge and lament the many and great transgressions, which we have been committing in thought, word and deed, against thy divine

M m

Majesty,

Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past, And grant that we mayever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

Then shall the Priest (or the Bishop being present) stand up, and turning himself to the People, pronounce this Absolution:

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then shall the Priest say,

1. Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

COME unto me all ye that travel, and are heavy laden, and I will refresh you. S *Matth.* 11. 28.

P A R A P H R A S E.

Majesty, thereby most exciting thy anger, and indignation against us. We repent O Lord, we most sincerely repent of, and are heartily sorry for these our crimes, and the recollection of them affords us matter of the sincerest grief, have mercy upon us O Lord, and pity us, for the sake of thy Son our Saviour, pardon O God, our past faults, and enable us to serve thee hereafter in purity of heart and newness of life, for the honour of thy holy name, through the merits and mediation, of thy Son, our blessed Lord and Saviour, Jesus Christ. Amen.

Paraphrase on the Absolution.

The Almighty Father of heaven and earth, who out of his great and abundant mercy, hath promised to forgive the sins and blot out from his remembrance the transgressions of all those who with faith unfeigned turn unto him; this gracious and merciful God, hath commanded me the minister of his holy word, to pronounce his pardon to you on your sincere repentance. May the God of all mercy confirm and strengthen you in your resolutions of amendment, and finally conduct you to the regions of everlasting bliss, through Jesus Christ our Lord and Saviour. Amen.

1. Attend, I beseech you, to the comfortable words of your Lord and Saviour, in favour of all those who sincerely repent of their sins.

Come

2. So God loved the world, that he gave his only begotten Son, to the end that all that believe in him, should not perish, but have everlasting life. *S. John 3. 16.*

Hear also what Saint Paul saith :

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

1 Tim. 1. 15.

4. Hear also what Saint John saith :

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. *1 S John 2. 1, 2.*

After which the Priest shall proceed, saying,

1. Lift up your hearts.

Ans. We lift them up unto the Lord.

Priest. 2. Let us give thanks unto our Lord God.

Ans. It is meet and right so to do.

P A R P A H R A S E.

Come unto me, all ye who are depressed and weighed down with the insupportable burden of your sins, and I will make you easy, I will relieve the burden of your minds, by acquitting you of your guilt.

2. The Almighty God, has given the most convincing proofs of his love for the sinful sons of Adam, by sending his only begotten Son to make satisfaction for our transgressions, to the end, that all who sincerely believe in him, and obey his commands, should not only avoid final destruction, but obtain, through his merits, everlasting life.

3. Attend also, I pray you, to the words of the holy Apostle, St Paul : This is a saying, not only true, but of the utmost importance, and well worthy of general acceptance, that the great design and intention of Christ's coming into the world, was to offer terms of salvation to the sinful sons of men.

4. Give equal attention to what is said of St John :—

If any man fall into sin, let him not utterly despair, of pardon and reconciliation with God, inasmuch as we have a powerful advocate with the Father, even the holy Jesus, who will plead his merits and mediation, in our behalf.

Priest. 1. Raise your minds, though depressed with grief, from a sense of your sins, to join with me in the duty of praise and thanksgiving.

Answer. As our duty demands, and in compliance with your desire, we raise our minds to heaven.

Priest. 2. Let us cheerfully return our thanks to the Lord our God, for his many and great mercies towards us.

Answer. It is by all means proper to comply with your request.

Then shall the Priest turn to the Lord's Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, * Holy Father, Almighty, everlasting God,
* *These words [Holy Father] must be omitted on Trinity-Sunday.*

Here shall follow the proper Preface, according to the time, if there be any specially appointed; or else immediately shall follow,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

Proper Prefaces.

Upon Christmas-day, and seven days after.

BEcause thou didst give Jesus Christ thine only Son to be born as at this time for us, who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for

P A R A P H R A S E,

3. It is no doubt our duty, at all times and in all places, both publicly and privately, to pay our acknowledgements unto thee, O Lord, who art our Father, our Almighty protector, and everlasting God.

1. Therefore with the glorious company of angels and arch-angels, and with all the hosts of heaven, we bless and praise thy holy name. — Constantly singing Holy, Holy, Holy Lord God of hosts, the whole earth is full of thy glory, *Isaiah vi. 3.* — Glory to God in the highest, *Luke ii. 14.*

1. Forasmuch as out of thy love to the fallen race of man, thou didst send thy only begotten Son, that through the power of the holy ghost, he might be one in all things (sin only excepted) like unto us, to the end that he might, by his example and sufferings, purify us from sin — therefore, &c.

2. But in a particular manner are we constrained to render thee our most humble and hearty thanks for the benefit of Christ's resurrection — since by his death he hath abolished death, *1 Tim. i. 10,* and by his
resur-

he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day, and seven days after.

THrough thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into Heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

Upon Whitsunday, and six days after.

THrough Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

P A R A P H R A S E.

resurrection from the dead, has begotten us unto a lively hope of everlasting life, 1 Pet. i. 3.

3. Through the merits of thy well-beloved Son our Lord and Saviour Jesus Christ, who, after his wonderful and glorious resurrection, frequently appeared to his holy Apostles, and finally in their sight ascended to heaven, to the end *that he might go and prepare a place for us, that where he is we might be also,* John xiv. 3. Therefore, &c.

4. Through our Saviour Jesus Christ, according to whose promise the holy ghost came down (as at this time) upon the Apostles *with a sound from heaven, as of a rushing and mighty wind, Acts ii. 2. and there appeared unto them cloven tongues, like as of fire, ver. 3.* in order to guide them into, and direct them in the paths of truth, bestowing upon them the gift of divers languages, in order that they might be enabled to preach the word with boldness, fervency and zeal unto all nations, agreeable to our Saviour's instructions unto them in *Matt. xxviii. 19.* by which means
we

Upon the Feast of Trinity only.

WHO art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

After each of which Prefaces, shall immediately be sung or said.

1. **T**herefore with Angels, and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion, this Prayer following:

2. **W**E do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood,

P A R A P H R A S E.

we have been conducted out of the darkness of ignorance, error, and superstition, into the perfect knowledge of thee, O God, and of thy Son Jesus Christ,—Therefore, &c.

5. Who art one God, one true Jehovah, not only, according to the erroneous opinions of some, one person, but three persons in unity of essence; for we believe that the Father, the Son, and the Holy Ghost are the same; and that there is no inequality or difference of dignity between them.

1. Let us therefore unite ourselves with the Angels and Archangels, and with all the orders of blessed spirits in heaven, to praise and magnify thy holy name, saying with them, Holy, Holy, Holy Lord God of hosts, the whole earth is full of thy glory, *Isaiah vi. 3.* glory to God in the highest, *Luke ii. 14.*

2. We do not presume to approach this thy sacred table; O most merciful Lord God, in dependance on our own merits and righteousness, but on thy great and abundant mercies, manifested towards us thy sinful creatures; we are utterly unworthy, to gather up the crumbs which fall from thy table: But thou art a God of infinite mercy; grant therefore that we
may

that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth :

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same night that he was betrayed, (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my body which is given for you, do this in remembrance of me. Likewise

(a) *Here the Priest is to take the Paten into his Hands :*

(b) *And here to break the Bread :*

(c) *And here to lay his Hand upon all the Bread :*

P A R A P H R A S E.

may so eat the flesh and drink the blood of thy Son Jesus Christ, that we may be cleansed and purified thereby, and made fit to dwell in him and he in us. Amen.

3. O Omnipotent Lord God, who through a tender concern for the eternal welfare of us thy fallen creatures, didst not spare thine own Son, but didst deliver him up for us all, *Rom. viii. 32.*—who while he dwelt upon earth did ordain this sacrament to commemorate his death, even the ignominious death of the cross, which he endured for our sakes; and has likewise commanded the observance of this institution, saying, do this in remembrance of me, *Luke xxii. 19.* As oft as ye eat this bread and drink this cup, ye do shew forth the Lord's death till he come. *1 Cor. xi. 26.* Graciously hear our petitions, O Lord, we beseech thee, and grant that having partaken of the bread and the wine, we may be made partakers

after supper (d) he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (e) is my Blood of the New Testament, which is shed for you and for many, for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of me Amen.

(d) Here he is to take the Cup into his Hand:

(e) And here to lay his Hand upon every Vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the People also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,

1. **T**HE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

And the Minister that delivereth the Cup to any one, shall say,

2. **T**HE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

P A R A P H R A S E

takers of his most precious body and blood, which, in a spiritual manner, are conveyed to us therein; and grant farther, O Lord; that so often as we eat of this bread, and drink of this cup, we may do it in thankful remembrance of our blessed Saviour's death and passion.

1. May the body of our Lord and Saviour Jesus Christ, which is represented by the bread which I now give unto thee, be a spiritual preservative unto thee; and afford thee grace sufficient to enable thee to live with strictness of piety here, and attain for thee a kingdom of everlasting happiness hereafter. Take therefore this holy bread, and eat it as a token of thy grateful remembrance; that Christ died to save thee, and that by faith thou dost gratefully feed on him in thy heart.

2. May the blood of our Lord Jesus Christ, which is represented by this cup of wine, and which was shed for thy sake, be a spiritual preservative unto thee, and influence thee to live in such a manner, as that, through the mercy of God, thou mayest attain to everlasting life and happiness. Do thou therefore drink it, as a token of thy grateful remembrance of the death of Christ.

If the Consecrated Bread or Wine be all spent before all have communicated; the Priest is to consecrate more according to the Form before prescribed: beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.

When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linnen cloth.

Then shall the Priest say the Lord's Prayer, the People repeating after him every Petition.

1. **O**UR Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

After shall be said as followeth.

2. **O** Lord and heavenly Father, we thy humble servants entirely desire thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving: most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here

P A R A P H R A S E.

1. See paraphrase on the Lord's Prayer, Pages 8 and 9.

2. O King of Kings, and Lord of Lords, who art the father of all things, who dwellest in the highest heavens, condescend we beseech thee, to hear our prayers, and to grant our reasonable requests: We beg, that through thy fatherly goodness, thou wouldest mercifully receive this our sacrifice of praise and gratitude, most humbly intreating thee to grant, that through the meritorious sufferings and death of our Lord and Saviour Jesus Christ, and through faith in his blood, Rom. iii. 25. both we, and all our brethren, thy faithful servants, may obtain the pardon of our sins, and every spiritual comfort procured to us thereby. And here, O Lord, we humbly offer unto thee both our souls and bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service, Rom. xii. 1. in the most humble manner, praying that all we who at this time partake of his Holy communion may be filled with grace, and be blessed with all spiritual blessings, Eph. i. 3.—and notwithstanding the numberless

we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Or this.

1. **A** Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellow-

P A R A P H R A S E.

sins which we have committed against thee, yet we pray and beseech thee to accept this tribute of our service and duty, not regarding any merit or goodness of ours, but forgiving our iniquities, and blotting out all our transgressions, for the sake of our Lord and Saviour Jesus Christ, by whose intercession we ascribe all honour and glory, to thee, O Heavenly Father, with the Holy Ghost, for evermore. Amen.

1. O omnipotent and everlasting Lord God, we return thee our most unfeigned thanks for thy goodness in feeding us with the spiritual banquet of the body and blood of thy Son, our Saviour, whereby thou dost make known thy loving-kindness towards us; and likewise affordest us a token that we are *members of his body, of his flesh, and of his bones*, Eph. v. 30. that is, that we belong to, and make a part of thy true church, even the holy society of the faithful, throughout all the world. We thank thee also,

ship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee, and the Holy Ghost, be all honour and glory world without end. Amen.

Then shall be said or sung,

1. **G**LORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

2. O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest¹ at the right hand of God the Father, have mercy upon us.

P A R A P H R A S E.

also, O Lord of mercy, that thou hereby givest us an assuring pledge, that *we are heirs of God and joint heirs with Christ*, Rom. viii. 17. in the blessed regions of unfading happiness, which by his death and sufferings he has procured for us. And we most humbly intreat thee, O King of Kings, and Lord of Lords, to afford us such a portion of grace, that we may continue steadfast members of thy Holy Catholic Church, and may never wander therefrom by inclining to heresy or schism; but that we may act as becomes our holy profession, leading lives of the strictest piety and virtue, and in all things conform ourselves to the rule which thou hast prescribed for us. And this we most humbly beg, for the sake of our Lord and Saviour Jesus Christ, to whom with thee, O Father, and the Holy Spirit, be ascribed all honour, glory and praise, now and for evermore. Amen.

1. Let us unite our voices to glorify God who dwelleth on high; may peace and harmony reign throughout the whole earth; and may all the sons of Adam unite in kindness, friendship, and brotherly love. We adore thee, O God; we bless and praise thy holy name; we return thee our sincerest thanks for thy great goodness and glory, O eternal Lord God, thou ruler of heaven and earth, thou King of Kings, and Lord of Lords,

2. O thou most holy and blessed Lord Jesus Christ, the only begotten Son of the Father, the Lamb of God, that takest away the sins of the world; have mercy upon us in taking away our sins: O thou that *sittest at the right hand of God*, Col. iii. 1. bestow thy mercy upon us, interceding

For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.

3. **T**HE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

Collects to be said after the Offertory, when there is no Communion, every such day one or more, and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

1. **A**SSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Amen.

P A R A P H R A S E.

ing with the Father for us; for thou only, O Lord Jesus Christ, together with the Holy Ghost, dost participate of the eternal Goodhead of the Father.

Paraphrase on the Blessing.

3. May that peace which passeth all understanding, even the peace of God, keep your hearts and minds—and make you grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: may God the Father always preserve you; may God the Son mediate for you with the Father; may God the Holy Ghost sanctify you, and may you be under the holy guidance and protection of the Sacred Trinity for ever and ever.

Paraphrase on the Prayer for preservation in worldly changes.

1. O most gracious Lord God, who hast promised to help our infirmities *when we know not what to pray for as we ought*, Rom. viii. 26. we intreat thee mercifully to assist us in our addresses unto thee, and to grant a favourable answer to our prayers. We also beseech thee to direct us in all things, throughout all the outward accidents of this life, constantly defending us from all misfortunes, which we pray for the sake of thy blessed Son, our Lord and Saviour Jesus Christ. Amen.

P A R A

2. **O** Almighty Lord, and everlasting God, vouchsafe we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. Amen.

3. **G**RANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

1. **P**revent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

P A R A P H R A S E.

On the Prayer for preservation of soul and body.

2. O God of infinite power and endless duration, we most humbly pray thee so to direct and govern us in obeying thy laws and commandments, whether they are pointed out to us in thy written word, or inculcated by the light of nature, that through thy constant and powerful protection, our souls and bodies may be preserved in safety, for the sake of our blessed Lord and Saviour Jesus Christ. Amen.

Paraphrase on the prayer for a blessing on hearing the word.

3. O omnipotent Lord God, we most humbly intreat thee, that what we have this day heard, by the reading and preaching of thy holy scriptures, may take deep root in our minds, and bring forth the fruit of a good and holy life, tending to thy honour and praise; which we pray thee to grant, for the sake of Jesus Christ our Lord and Saviour. Amen.

Paraphrase on the prayer for God's blessing on our undertakings.

1. O Lord we pray thee to afford us thy grace, to prevent us in all our undertakings, and thy assisting grace towards the carrying on and completing them; and grant that we may begin to carry on and complete our affairs, under thy immediate guidance and direction, to the
glori-

2. **A** Lmighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.

3. **A** Lmighty God, who hast promised to hear the petitions of them that ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. Amen.

P A R A P H R A S E.

glorifying of thy holy name; and finally, bestow upon us everlasting happiness in the world to come; which we beg for the sake of our Lord and Saviour Jesus Christ, Amen.

Paraphrase on the prayer to supply the defects of our devotion.

2. Omnipotent Lord God, from whom proceedeth all wisdom, and who art able to do exceeding abundantly above *all that we can ask or think*, Eph. iii. 20. who, before we ask, art well acquainted with all our wants and necessities, we most humbly beseech thee to pity the infirmities and imperfections of our devotions, and graciously to supply us with all those blessings, which we are either too blind and ignorant to feel the want of, or too unworthy to ask of thee; and this we humbly request, through the merit and worthiness of thy Son, our Saviour, Jesus Christ. Amen.

3. O God, of infinite power, who hast in thy sacred word promised, that *whatsoever we ask in Christ's name thou wilt give us*, John xvi. 23. we intreat that through thy abundant mercy, thou wilt incline a favourable ear to the petitions which (in Christ's name) we have put up unto thee; and grant that whatsoever, agreeable to thy will, we have this day prayed for, may be effectually obtained, that our wants may be amply supplied, and the glory of thy bounty may be fully displayed, for the sake of Jesus Christ, our Lord and Saviour, Amen.

Upon the Sundays, and other Holy-days, (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [For the whole State of Christs Church militant here on Earth] together with one or more of these collects last before rehearsed, concluding with the Blessing.

And there shall be no Celebration of the Lord's-Supper, except there be a convenient Number to communicate with the priest, according to his Discretion. And if there be not above twenty persons in the parish, of Discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the priest.

And in Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest, every Sunday at the least, except they have a reasonable cause to the contrary. And to take away all Occasion of Dissension and Superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice, that the Bread be such as is usual to be eaten; but the best and purest Wheat Bread that conveniently may be gotten.

And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own Use; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same.

The Bread and Wine for the Communion shall be provided by the Curate and the Church-wardens, at the Charges of the Parish.

And note, That every Parishioner shall communicate at the least three Times in the Year, of which Easter to be one. And yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiastical Duties accustomedly due, then and at that time to be paid.

After the Divine Service ended, the Money given at the Offertory shall be disposed of to such pious and charitable Uses, as the Minister and Church-wardens, shall think fit; wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

WHereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which Order is well meant, for a Signification of our humble and grateful Acknowledgment of the Benefits of Christ therein given to all worthy Receivers, and for the avoiding of such Profanation and Disorder in the holy Communion, as might otherwise ensue) Yet, lest the same Kneeling should by any Persons, either out of Ignorance and Infirmary, or out of Malice and Obstinacy, be misconstrued and depraved: It is here declared, That thereby no Adoration is intended, or ought

ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural Substances, and therefore may not be adored, (for that were Idolatry, to be abhorred of all faithful Christians) and the natural Body and Blood of our Saviour Christ are in heaven, and not here; it being against the Truth of Christ's natural Body, to be at one Time in more Places than one.



A

Companion to the Altar:

Shewing the

NATURE and NECESSITY

OF A

Sacramental Preparation,

In order to our Worthy

Receiving the HOLY COMMUNION,

WHEREIN

Those FEARS and SCRUPLES about *Eating and Drinking Unworthily, and of incurring our own Damnation thereby,* are proved groundless and unwarrantable.

Unto which are added,

PRAYERS and MEDITATIONS

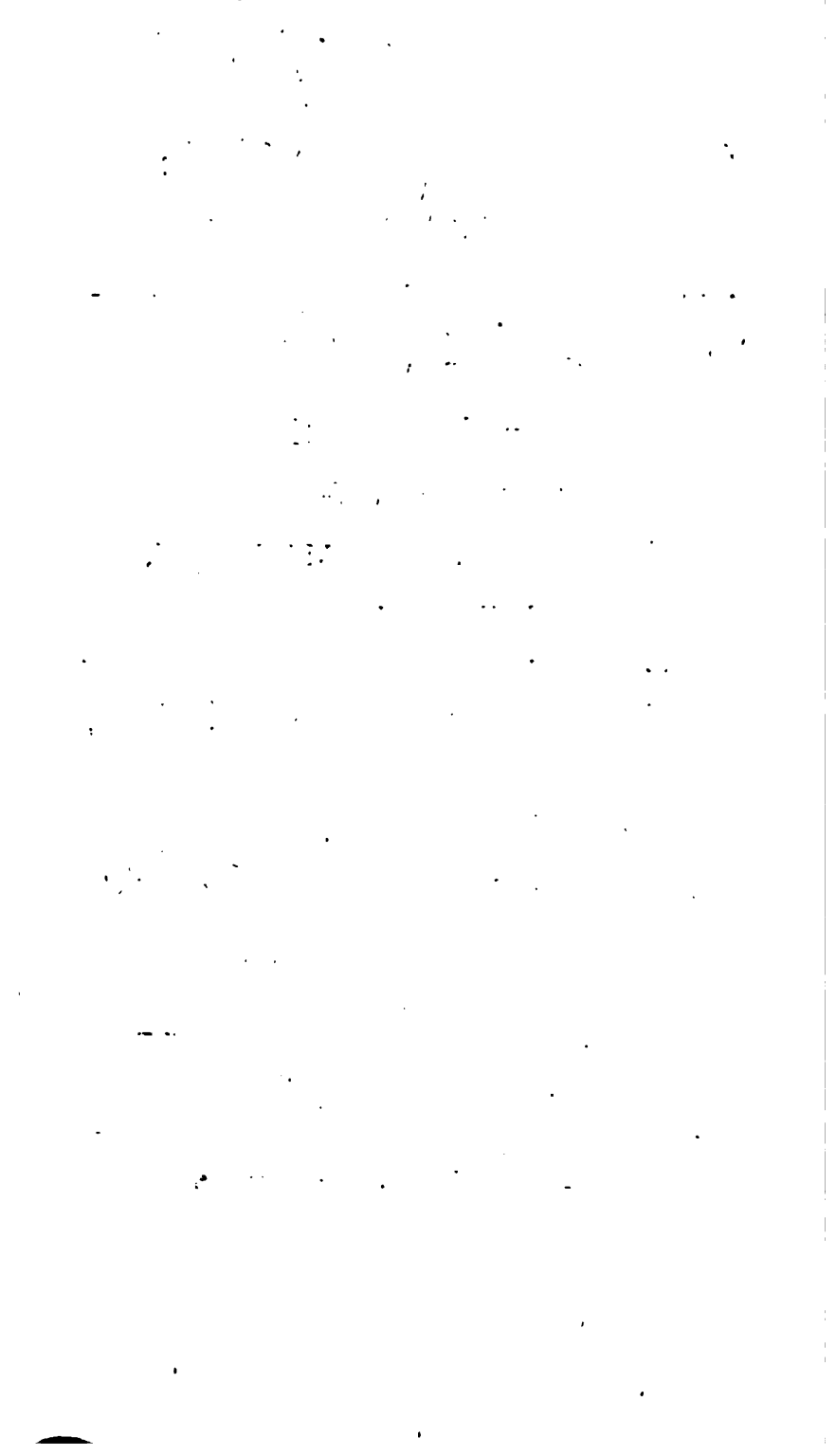
Preparative to a SACRAMENTAL PREPARATION, according to what the Church of *England* requires from her Communicants:

I will wash my Hands in Innocency, O Lord, and so will I go to thine Altar. Psal. xxvi. V. 6.

CARLISLE:

Printed by JOHN HARRISON.

MDCCLXXIX.



T H E

P R E F A C E.

THE usual Reason which Men assign for their not coming so often to the Holy Sacrament as they would do, is their Fear of Eating and Drinking unworthily, and consequently of incurring their own Damnation thereby. The Design then of this short Discourse is, to show what that Sacramental Preparation is, which is absolutely necessary to qualify Men for a worthy Participation of the Lord's Supper, that so Men may come without the least Fear of Eating and Drinking Damnation to themselves: For which Purpose, I conceive no Rule, no Instruction more safe, easy, and instructive, than that of our Church Catechism, which I have endeavoured to explain, and accommodate for the Use and Benefit of the meanest Capacity.

The concluding Part of this Discourse contains PRAYERS and MEDITATIONS preparative to a SACRAMENTAL PREPARATION; and though they be few in Number, yet I hope they fully answer all those several Parts of a Communicant's Duty, according to that Rule and Standard which our Church has fixed for

THE P R E F A C E.

our Guide and Companion to the Holy Altar. By the Addition of those Psalms, and proper Lessons annexed to each particular Prayer and Meditation the Communicant may enlarge his Devotions to what Degree or Length he pleaseth: through which Method you have as much Matter for actual Preparation in this little Book, as in any other Discourse of this Nature whatsoever.

A C O M.



A

COMPANION

TO THE

ALTAR.

ALL those Blessings which we now enjoy, and hope hereafter to receive from Almighty God, are purchased for us, and must be obtained thro' the Merits and Intercession of the Holy Jesus, who has instituted and ordained Holy Mysteries, as Pledges of his Love, and for a continual Remembrance of his Death and Passion, to our great and endless Comfort, *Luke xxii. 19. 1 Cor. xi. 24.* But then we must remember, that these Benefits and Blessings (which the Son of God hath purchased for us) are no where promised, but upon Condition that we ourselves are first duly qualified for them. The Sacrament of the Lord's Supper is a solemn Ratification of our Baptismal Covenant, wherein God for his Part hath faithfully promised *Pardon and Remission of Sins to all true Penitents*; and we for our Parts are therein solemnly bound to be *faithful and obedient unto him, 2 Tim. ii. 19.* Before then we can promise to ourselves any Benefit or Advantage from the Participation of this *solemn Rite and Covenant* between God and us, we must endeavour (what in us lies) to possess our Souls with all those

divine Qualifications, which *this Sacrament of the Lord's Supper* requires, to render us worthy Partakers thereof.

And what those are, is the Design of this Discourse; wherein I shall endeavour to shew what that *Preparation of Heart and Mind* is, which must dispose us for a worthy Participation of the Blessed Sacrament: And herein I hope to remove all those Fears and Scruples which arise in our Minds about *eating and drinking unworthily, and of incurring our own Damnation thereby*, as groundless and unwarrantable; and to do this I shall take Occasion to explain that Part of our CHURCH CATECHISM, designedly intended for our Instruction, with relation to this Duty of a *Sacramental Preparation*, viz.

Q. What is required of them who come to the Lord's Supper?

A. *To examine themselves whether they repent them truly of their former Sins: steadfastly purposing to lead a new Life, have a lively Faith in God's Mercy through Christ, with a thankful Remembrance of his Death, and to be in Charity with all Men.* This is that Sacramental Preparation which our Church (in as few Words as possible) hath provided for our Companion or Guide to the Holy Altar. The Duty then of a devout Communicant consisteth in these six following Particulars: 1. Self-Examination, to *examine themselves*, 2. Repentance towards God, *whether they repent them truly of their former Sins*. 3. Holy Purposes or Resolutions of a new Life, *steadfastly purposing to lead a new Life*. 4. Faith in God's Mercy through Christ, *to have a lively Faith, &c.* 5. A Thankful Remembrance of his Death. 6thly, and lastly, Unfeigned Love or Charity for all Mankind, *and to be in Charity with all Men*.

The first Part then of a Communicant's Duty is *Self-Examination*: A Duty not only enjoined by human Authority, but likewise commanded by St Paul. *But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup, 1 Cor. xi. 28.* Intimating, that no Man should presume to eat of that Bread, and drink of that Cup, without a previous Preparation, if he meant to escape that same Judgment

Judgment or Condemnation which these *Corinthians* brought upon themselves for their *irreverent, sinful, and disorderly Behaviour at this Sacrament*; and this was the Occasion of *St Paul's* Caution and Reproof: He that *eateb and drinketh unworthily* (says the Apostle) *eateb and drinketh & Damnation to himself, not discerning the Lord's Body*, Verse 29.

But that our Preparation may be so well performed by us as to prevent the like Danger, let us (as the wise Man adviseth) *Remember the End, and we shall never do amiss*, Eccl. vii. 36. First, then, that we may come to this heavenly Feast *holy, and adorned with the Wedding Garment*, Mat. xxii. 11. we must search our Hearts, and examine our Consciences, not only till we see our Sins; but until we hate them; and instead of those filthy Rags of our Righteousness, we must adorn our Minds with pure and pious Dispositions; *even that clean Linen, the Righteousness of the Saints*, Rev. xix. 8. With these Ornaments are holy Souls fitted for the Society of that Celestial Company, which are to be met with at this Solemnity. Secondly, Another End or Design of this strict Preparation is, that we may be accepted of by God as worthy Communicants; *that he who knoweth the Secrets of all our Hearts, neither is their any Creature that is not manifest in his Sight, but all things are naked and opened unto the Eyes of him with whom we have to do*, Jer. xvii. 10. Heb. iv. 13. may approve of the Sincerity of our Repentance; and the King who comes in to view the Guests, Mat. xxii. 11. may (though strictly speaking we are not so) count us worthy of his Favour and Countenance. And how

{ Note, This Word *Damnation* does not signify *Eternal Condemnation*, but on the contrary, some temporal Punishment or Judgment, (as you have it in the Margin of your Bible) such as Sickness or Death, with which this City of *Corinth* was afflicted; for their great Abuse and Profanation of this solemn Institution; so that the Sins here reprov'd, (*viz.* Gluttony, Drunkenness, and Faction, *ver.* 18, 21, 22.) and the Damnation here threatened, hath no Relation to us, unless it could be proved that any of us were ever guilty of the same Wickedness with these *Corinthians*; which I believe no Man ever was, or would be suffered to approach the Lord's Table after such a disorderly Manner, as they did, if Men were so lewd and profane.

how to obtain so great a Blessing, these following Instructions will help and assist us.

Repentance.

First, We are directed to *repent us truly of all our former Sins*. This is that Preparation which Christ himself requires of us, *Mat. iii. 2, 3*: A Duty, you know, which our sinful Lives make always necessary for our Consideration, if ever we expect eternal Happiness hereafter, *Luke xiii. 2, 3*. But more especially the Dignity of this Sacrament requires, that it should be enquired into with more than ordinary Care and Circumspection; because without sincere Repentance, we cannot expect any Benefit or Advantage from the Death and Passion of Christ, which in this Sacrament we commemorate, and have the Merits of it conveyed to us by this sacred Memorial. Supposing then that this is sufficient to convince you of the Necessity and Importance of this Duty, that upon it depends our Welcome or Rejection, to or from this Heavenly Feast unto which you are called: I proceed now, in the second Place, to inform you, That if your Repentance or Return to God, be real and sincere, it will produce these following good Effects in you.

The Nature of a true Repentance. *First*, A Sense, a Sorrow, and Confession of all our former Sins. Secondly, A steadfast Purpose or Resolution to lead a new Life. These are the genuine Fruits of a true Repentance, and must always accompany our Return to God, if we hope to have it effectual to our Salvation. And,

First, We must labour to gain a Sense or Sight of all our former Sins and Wickedness. This will readily present itself to us by comparing our Lives and Actions by the Rule or Standard of God's * Word, which we must make the Measure of our Examination †. St Paul shews us, *Rom. iii. 20*. That by the Law is the Knowledge of Sin; and our own Experience will convince

* See An Explication of the Creed, the Ten Commandments, and the Lord's Prayer, by John Rawles, B. D. the Author of the Christian Monitor.

† See The Daily Self-Examinant: or, An Earnest Persuasive to the Duty of Daily Self-Examination, &c. By Dr. Warren.

vince us, that there is no Way more likely to discover our Iniquities, and to humble ourselves for them, than a serious Application of God's Word to our crooked Paths; and this Duty of *Self-Examination* is never more properly applied to, than when we intend to receive the Holy Communion: For unless we see ~~the~~, and apprehend the Heinousness of our Offences, and fear the Vengeance due unto us for them, we are altogether unfit for the Commemoration of his Death, *who died for our Sins, and rose again for our Justification*. It is the Sense and Sight of Sin, that must shew us the Need and Necessity of a glorious Redeemer, and what Obligations we are under to bless and praise God for our Salvation by his Son JESUS CHRIST. Of such great Use and Advantage is this Duty of *Self-Examination* at all Times, that *Pythagoras*, in those Golden Verses which go under his Name, particularly recommends the same to his Scholars. *Every Night before they slept, he enjoins them to examine themselves, what Good they had done, and wherein they had transgressed. Run over these Things* (said he) *and if you have done Evil, be troubled; if Good, rejoice*. This Course, if daily followed, as is suggested by *Hierocles*, his excellent Commentator, perfects the Divine Image in those that use it. *Plutarch, Epictetus, Seneca*, and the Emperor *Marcus Antoninus*, agree in recommending the same Practice by their own Examples; but especially Holy *David*, *I thought on my Ways, and turned my Feet unto thy Testimonies*, *Psal. cxix. 59*. And this Method, no doubt, is an admirable Means to approve us in Virtue, and the most effectual Way to keep our Consciences awake, and to make us stand in awe of ourselves, and afraid to sin, when we know before-hand that we must give so severe an Account to ourselves of every Action. And when we are employing our Minds in this Duty of *Self-Examination*, before the Communion, or at any other Time, we must discharge it as impartially as is possible for us, judging as severely of our own Actions, as we would do of our greatest and worst Enemy; or otherwise we shall but flatter and deceive ourselves in a Matter of the greatest Weight and

Importance, viz. of knowing the State and Condition of our own *Souls* : But if our Enquiries are just and true, we shall then plainly discover wherein, and how often we have gone astray and done amiss. We shall, by the faithful Discharge of this Duty, bring to Light *all our ungodly, unjust, and uncharitable Actions; all our vain and filthy Speeches; all our wanton, proud, and covetous Thoughts.* Such a strict and impartial Examination will discover to us that accursed Thing *Sin*, Deut. vii. 26. which has defiled our Nature, made God our Enemy, and will exclude us the Kingdom of Heaven, if not repented of, 1 Cor. vi. 9, 10. But by such a severe Scrutiny as this, we shall soon perceive the Number of our Transgressions, what vile Wretches and grievous Offenders we are, how often we have broken our most serious Vows and Resolutions, especially after the receiving the Holy Sacrament, and in Times of Sicknes and Distress : Such a Sight, and such a Prospect of Misery as this, should excite in us a hearty Trouble and Sorrow for Sin ; especially if we cast an Eye upon the final Issue and Consequences of it, with respect to the World to come. *Upon the Ungodly (saith Holy David) God will rain Snares, Fire and Brimstone, Storm and Tempest; this shall be their Portion to drink,* Psal. xi. 6. *Great Plagues remain for the Ungodly, Indignation and Wrath, Tribulation and Anguish, upon every Soul of Man that doth Evil,* Rom. ii. 8, 9. *The Wicked shall be turned into Hell, and all the People that forget God.* These, and many other such like Texts of Scripture, may give us some Idea or Notion of the deplorable Condition of the Wicked in a future State, and of God's Hatred against Sin. And is not this then, without multiplying Arguments, sufficient to affect us with great Grief and Sorrow, when we consider that so long as we live in a vicious Course, so long are we exposed to all those Plagues and Torments which God hath in Store for wicked Men, and will most certainly be their Lot and Portion, if not prevented by a timely Repentance?

The second Part of a true Repentance is *Contrition*, or a sorrowful Bewailing of our own Sinfulness, in *Thought, Word, and Deed.* When we call to mind the *Sins and Follies* of our past Lives, and the Dangers

gers we are like to fall into, surely we cannot be otherwise affected than sensibly grieved with the Thoughts and Apprehensions of our present and approaching Misery. The Sorrows of *David*, and the Repentance of *St Peter*, 2 *Sam.* xii. *Luke* xxii. shewed themselves in Floods of Tears, and were too big to be confined within : But our Hearts are generally so hard and unrelenting, that we sin against God, and lose our own Souls without so much as a Sigh or Tear. I know that the Tempers of People are different, some can shed Tears upon every slight Occasion, and others cannot weep, though their Hearts are ready to break for Grief; and therefore we are not to judge of the Sincerity of our own or other People's Repentance by such Signs and Tokens; nor are Tears always necessary to Repentance, though they very well become us; and the least we can do when we have done amiss, is to be sorry for it, and to condemn our Folly, and to be full of Indignation and Displeasure against ourselves: *I will declare my Iniquity.* (saith Holy *David*) *and be sorry for my Sin,* *Psal.* xxxviii. 18. especially if we have been very wicked, and have multiplied our Transgressions, and have continued long in an evil Course, have neglected God, and have *forgotten him Days without Number*, then the Measure of our Sorrow must bear some Proportion to the Degrees of our Sins; if they have been as *Scarlet and Crimson*, *Isaiah* i. 8. that is, of a deeper Dye than ordinary, then our Sorrow must be as deep as our Guilt; if not so great, we ought to shew so much Trouble and Contrition of Spirit, as to produce in us a Penitential Confession of all our former Sins;

Which is the third Property of a sincere Repentance; *I will acknowledge my Sin unto thee,* (says the Prophet *David*) *and mine Unrighteousness have I not hid;* *I said I will confess my Sins unto the Lord, and so thou forgavest the Iniquity of my Sin,* *Psalms* xxxii. 5. Which Confession of Sins must not be in general Terms, that we are Sinners with the rest of Mankind, but it must be a special Declaration to God of all our most heinous Sins in Thought, Word, and Deed, with all their several Aggravations,

tions, laying open our Sores to our Heavenly Physician; and this we must do, to shew that we condemn all our former evil and vicious Courses, with a full Purpose and Resolution of Mind (by God's Assistance) that we never intend to do the like again. Unless this be done, our Sorrow for Sin, and the Confession of our Wickedness, can never profit us in the Sight of God, if it be not joined with a firm Resolution of leading a *New Life*;

Which is the fourth and most essential Part of a *A new sincere Repentance*, and the only Condition of finding *Life*. Mercy with God. *He that covereth his Sins shall not prosper, but whose confesseth and forsaketh them, shall have mercy*, Prov. xxviii. 13. *Let the wicked Man forsake his Ways, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God, and he will abundantly pardon*, Isaiah lv. 7. I tell you nay, (saith Christ) *but except ye repent, ye shall all likewise perish*, Luke xiii. 3. *Repent ye therefore, and be converted, that your Sins may be blotted out*, Acts iii. 19. Those preceding Parts of Repentance before-mentioned, are only preparative to this, that which must compleat and finish the Work of a new Convert, is to become a *New Creature*, *to turn from our evil Ways, and to break off our Sins by Righteousness*. This certainly must be the Desire and Intention of all Communicants, if they hope or expect any Benefit or Advantage from this *solemn Rite or Covenant*; for he that comes with a Design or Intention of continuing in his former Sins, comes somewhat like unto Judas, that came, and received, and at the same Time continued his Resolution of betraying his Master. That which makes a Man absolutely unfit to receive the Holy Sacrament, is the living in the constant and habitual Practice of any known Sin, without the least Desire or Intention of repentance or Amendment. Such a Man's Approach to the *Holy Table*, no doubt, is to *eat and drink his own Damnation*, since it is a plain mocking of God, and a great Contempt and Abuse of his Divine Authority. We must therefore (by the Help and Assistance of God's Grace) resolve to lead a *New Life, following the Command-*
ments

ments of God, or otherwise our former Examinations will appear but slight and superficial, our Sight and Sense of Sin trivial and indifferent, our Sorrow and Contrition of Spirit forced and hypocritical, and our Confessions odious and formal. Therefore examine well the Sincerity of your Repentance and Resolutions, that you neither deceive God nor yourselves: Him you cannot, because he is a *Searcher of the Heart, and a Discerner of the Thoughts*, nor will he accept of any Thing which is not hearty and unfeigned.

Not that we are to suppose that this Sacrament of the Lord's Supper doth require perfect Obedience in all our Addresses to the *Holy Altar*, or that none must come, but such as are in a sinless State of Perfection: No, this were impossible, because *there is no Man that liveth and sinneth not; for who can say, I have made my Heart clean, I am pure from my Sin; and that even the just Man falleth seven Times a Day.* This Sacrament of the Lord's Supper is not a converting, but a confirming Ordinance, intended to preserve and increase that Spiritual Life and Grace which we received at our Baptism; so that when we come to the Holy Communion, we come thither for fresh Supplies of Grace and Goodness, *for the strengthening and refreshing of our Souls in all Holiness and Virtue*; As our natural Bodies are fed and nourished with those Elements of Bread and Wine, the same Effect is wrought in the Soul, in the inward Man, by these *Holy Mysteries*, as in the outward Man by Bread and Wine; Bread being the Staff of Life, and Wine the most Sovereign Cordial, (when taken in due Proportion) to cheer and rejoice the Heart. And thus our Souls by this Sacrament are fortified and strengthened with *Grace, Wisdom, Courage, and all other Spiritual Gifts, to keep us through Faith unto Salvation.* Both the Comfort and Benefit of it are great; the Comfort of it, because it does not only represent to us the exceeding Love of our Saviour, in giving his *Body to be broken, and his Blood to be shed for us*, but it likewise seals to us all those Blessings and Benefits which are purchased, and procured for us by his Death and Passion, *viz. the Pardon*

of

of Sin, and Power against it. The Benefit of frequent Communion is also of as great Advantage, because hereby we are confirmed in all Grace and Goodness, and our Resolutions to live in Obedience and Conformity to God's Laws are strengthened, and the Grace of God's Holy Spirit, to do his Will, is hereby conveyed to us: It is the sovereign Remedy against all Temptations, by mortifying our Passions, and by spiritualizing our Affections: In a Word, It is the likeliest Method to make our Bodies the Temples of the Holy Ghost, and to prepare our Souls for the Enjoyment of God to all Eternity.

And if at any Time, thro' Ignorance, Surprise, or the Violence of any other Temptation, we should fall into those very Sins which we have repented of and vowed against, when we were at the last Sacrament, yet these Relapses should not make us afraid of coming again, since we have always the Benefit of Repentance allowed us: If after a Relapse we repent and renew our Resolutions, with a hearty Grief and Contrition of Spirit, we are made whole as before. *If the Wicked* (saith God) *will turn from all his Sins that he hath committed, all his Transgressions that he hath committed, they shall not be mentioned unto him,* Ezek. xviii. 21, 22. *Sin no more,* says our Saviour to the Woman taken in Adultery, *and I will not condemn thee,* John viii. 11. It is not the Commission of this or that great Sin that will utterly exclude us from God's Mercy and Forgiveness, for then indeed, no Person could escape Damnation, because *there is not a just Man upon Earth that doth Good and sinneth not,* Eccl. vii. 20. But it is our Living and Dying without Repentance and Amendment, that brings God's Wrath and Vengeance upon us. His Mercies are not limited, he will not only pardon us once or twice, but always upon our Repentance and Return to him. No Time, no Age, or Season, does he accept against, *but whenever the Wicked Man turneth away from his Wickedness that he hath committed, and doth that which is lawful and right, he shall save his Soul alive,* Ezek. xviii. 27. Neither is there any Sin, though never so vile and

and heinous in its own nature, but shall be remitted and forgiven, unless it be that against the Holy Ghost. *All Manner of Sin and Blasphemy shall be forgiven unto Men, but the Blasphemy against the Holy Ghost shall not be forgiven*, Mat. xii. 31, 32. And consequently, the Sin of *Eating and Drinking unworthily*, in the worst Sense, cannot be a damning Sin, because God in the Gospel (for Christ's Sake) has promised to forgive all our Sins, upon our Repentance, and therefore this of unworthy receiving among the rest.

Some People, I remember, have been very much concerned and discomposed at their Devotions, upon the Repetition of some few Expressions contained in the last Exhortation to the Communion, viz — ‘*Of being guilty of the Body and Blood of Christ our Saviour; of eating and drinking our own Damnation — Not considering the Lord's Body. — Kindling God's Wrath against us. — Provoking him to plague us with divers Diseases, and sundry Kinds of Death.*’ These are hard Sayings, and some of them too hard to be understood: But however, they are all avoided and escaped by coming worthily, i. e. by *Faith and Repentance*: therefore let not the terrible Expressions trouble you, or detain you from the Holy Communion: Repent and believe, and you are safe and secure from falling into any of those Dangers which these Sentences may seem to threaten you with. So that the want of Preparation, as some Men have alledged, and in the Sense they generally take it, can never be a sufficient Plea or Pretence for their not coming to the Holy Communion; because, after our best and strictest Endeavours to prepare ourselves, we profess, (before God and the Congregation) ‘That we do not come to this Heavenly Table trusting in our own Righteousness, but in his manifold and great Mercies.’ By these we are invited to come: and to the Mercy of God (thro' Christ) all of us must flee and take Sanctuary in, who has promised, that *he will in no wise cast out those who come unto him*, John vi. 37. *A broken and a contrite Heart, O God, thou wilt not despise*, Psal. ii. 17. There is nothing dreadful in this Sacrament, but to the wilful, impenitent and persevering Sinner, whose
Con-

Condition is dreadful, and every Page in Scripture is terrible against such, whether they come or not; but to the penitent and humble Soul nothing is dismal or affrighting in this Holy Feast; there are none condemned for unworthy receiving, but such who deserve it for continuing in their Iniquities; and this impenitence renders even their Prayers *an Abomination unto the Lord*. Though they never partake of the Body and blood of Christ, they are in equal Danger with those who eat and drink unworthily; nay, I might say in greater, because the one useth the Means in Obedience to our Saviour's Command, and the other wilfully neglects that which would prevent his *Damnation*, if rightly considered, and timely applied to. The surest Way, I say, to prevent our *Damnation*, is to receive the Sacrament more frequently than Men usually do, that by a constant Participation of this Spiritual Food *of the living Bread, which comes down from Heaven*, their Souls may be nourished in all Goodness, and new Supplies of God's Grace and Holy Spirit may be continually derived to them for the purifying of their Hearts, and to enable them to run the Ways of God's Commandments with more Constancy and Delight than they did before. So that the true Consequence of *Eating and Drinking unworthily*, should rather excite our Care and Diligence in this Duty, than delude us with false Reasonings, to such a Neglect as will certainly increase our *Damnation*; it being certain, that God will never cast any Man into eternal Flames for striving to do his Duty as well as he can. *If there be first a willing Mind*, (saith the Apostle) *it is accepted according to that a Man hath, and not according to that he hath not*, 2 Cor. viii. 12. Neither ought we to think so unworthily of the Son of God, who came into the World *to save Sinners*, that he would institute this Ordinance to be a Snare to entangle our Souls with. It was not ordained for Angels, or for glorified Saints, but for humble and penitent Sinners, to bring them home to God; it being a Seal of their Pardon, and a refreshing Declaration of our Heavenly Father's Readiness to forgive the *chiefest of Sinners for Jesus's Sake*, who graciously calls upon all who are
wearied

wearied and oppressed with the Guilt and Burden of their Sins to come to him, and he will refresh them, Matt. xi. 28. Christ came not to call the Righteous, but Sinners to Repentance, Matt. ix. 13. And consequently such as account themselves most unworthy, are those very Persons whom Christ doth here call and invit: to the *Sacrament*, when deeply sensible of their Unworthiness. Were we not Sinners, were we not *conceived and born in Sin*, we should not need such Means and Instruments of Grace as *Sacraments* are; but 'being by Nature born in Sin, and the Children of Wrath, we are hereby made the Children of Grace, and Inheritors of the Kingdom of Heaven.' *They that are whole* (saith Christ) *have no need of a Physician, but they that are sick.* This being the Case of all Mankind, with respect to their Spiritual Life, there is no other way to free ourselves from this Dearth of Sin, but speedily to apply ourselves to this Heavenly Physician, *who came into the World to seek and to save those that are lost and ready to perish*; and the very Sense of our own Unworthiness, is of all other Arguments the best Qualification to recommend us to God's Favour and Mercy, since we know that *he resisteth the Proud*, [and presumptuous Sinner] but never denies his Grace and Favour to the *Humble and Meek*. As often then as we come to the Holy Communion with such an honest and true Heart, as to exercise our Repentance towards God, our Faith and Hope of his Mercy, through Christ, for the Forgiveness of our Sins, and our Love and Charity for all Mankind; such a Temper and Resolution of Mind as this, will doubtless render us worthy Partakers of these *Holy Mysteries*, and prevent us *eating and drinking Damnation to ourselves*. Nay, I farther add, that any Person thus disposed or qualified, may come (if it should be required) at an Hour's Warning, as safely as he may come to Church, and say his Prayers, or to hear a Sermon. The Dueness of Preparation doth not so much depend upon our setting aside so many extraordinary Days for the forcing ourselves into a religious Posture of Mind, as upon the plain natural Frame and Disposition of our Souls, as they constantly stand inclined to Virtue and Good-

Q q

ness,

nels, through the general Course of our Lives. From whence I infer, that a Multitude of Business, or a Man's being deeply engaged in the Publick Affairs of this World, cannot be any just Plea or Pretence for his not coming to the Holy Communion; because all Business is consistent with the Duties of Religion, provided we govern our Affairs by Christian Principles: For though such Men have not Leisure for so much actual Preparation, yet they may have that habitual Preparation, upon which the great Stress ought to be laid in this Matter: Nay, even the conscientious Discharge of a Man's Duty in his Business, may be one of the best Qualifications to recommend him to God, since every Man serves God when he follows his Calling with Diligence, and observes Justice and Honesty in all his Dealings; and consequently, the greater Danger and Temptation he is exposed to through the Multiplicity of Business, the more need hath he of God's Grace and Assistance, which are abundantly communicated to us in this Holy Ordinance. So that Men of Business, if they have any serious Thoughts of another World, ought more especially to lay hold on such Opportunities which secure the Salvation of their Souls; for as they who have Leisure ought to *Receive* constantly, as the best Improvement of their Time; so they that are engaged in many worldly Affairs, ought to come the oftner to the Holy Communion, and learn how to sanctify their Employments. But to proceed. The other Branch

Men of great Business, either publick or private, are not thereby excused from frequent Communion,

A lively Faith in God's Mercy.

of a Communicant's Duty is to examine whether he hath a *lively Faith* in God's Mercy thro' Christ. *Examine yourselves whether ye be in the Faith,* 2 Cor. xiii. 5. This Sacrament of the Lord's Supper being only appointed for such Believers as own their Baptism, and profess the *Faith* of Christ crucified, and understand the fundamental Articles of the *Christian Religion*, contained in the Apostles Creed, and also the End and Design of this Holy Institution. The Benefits of our Saviour's Death and Passion in this Sacrament are indeed freely offered unto all, but

but only effectually to Believers. *As many as received him, to them gave he Power to become the Sons of God, even to them that believe in his Name, John i. 12. And this is Life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent, John xvii. 3.* All that Christ hath done and suffered for us Men, and for our Salvation, can never profit us, unless we have *Faith* to believe it: That which must render the Benefits and Blessings of the Gospel effectual to our Salvation, is our Faith in Christ. *Verily I say unto you, (saith our Saviour) he that heareth my Words, and believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation, but is passed from Death unto Life, John v. 24.* The ancient Churches accounted those only *faithful* that had received the *Lord's Supper*; and the Germans allowed none to come unto their Sacrifices who had lost their Shields; nor does our own Church allow, that any of us should come to this Christian Sacrifice without the Shield of Faith. *Draw near with Faith, (says the Priest) and take this Holy Sacrament to your Comfort.* And this Faith for the object hath God's Mercy, through Christ, as the Fountain and Foundation of all those infinite Blessings and Comforts which we gain by his Manifestation in the Flesh; and if we enquire into the Cause and Reason of so much Mercy and Goodness to Mankind, no other can be given but *the Riches of his Mercy, Eph. ii. 4.* And if we further enquire how this Mercy became ours, the Answer is plain, It was through Christ, by whom all the Blessings of this Life, and those of a better are purchased for us, and must be obtained through the Merits and Intercession of the *Holy Jesus*; by him we were redeemed, *and according to the Riches of his Grace, we have obtained Remission of our Sins, and through him at last we shall be glorified.*

And to this our *Faith* we must join a
A thankful Remem- thankful Remembrance of his Death, and
brance of his Death of those Benefits which we receive there-
 by. Our gracious and merciful Lord (saith holy David) *hath so done his marvellous Works, that they ought to be had in Remembrance, Psal. cxj. 4.* But especially this Work of
 our

our Redemption by *Jesus Christ*, which to forget were an Ingratitude baser and viler than ever *Heathens* or *Publicans*, the very worst of Mankind among the *Jews*, were known to be guilty of towards their Benefactors, *Matthew* v. 46. *Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins*, 1 *John* iv. 10. This is a Mercy far above all other Mercies, nay, it is even this which sweetens all other Mercies to us: Had there been no Redemption, our Creation had only made us capable of endless Torments, and it had been better for us never to have been born, than to inevitable Ruin; which must have been our Lot and Portion, had not *'the Son of God, by his own Oblation of himself, once offered upon the Cross, made a full, perfect, and sufficient Sacrifice and Satisfaction to God for the Sins of the whole World.'* The Consequences of this Redemption are so infinitely great and valuable, that it as much surpasses our Understanding as it does our Merits. This we are to declare and to publish to all the World, what God hath done to save Mankind from that Damnation which they had deserved, and to restore us again to that Happiness and Glory, which we could never expect or hope to enjoy, had not Christ died for us. *O come hither and hearken all ye that fear God, and I will tell you what he hath done for my Soul*, *Psal* lxxvi. 16. *Praise the Lord, O my Soul, and forget not all his Benefits, who forgiveth all thy Sins, and healeth all thine Infirmities, and saveth thy Life from Destruction, and crowneth thee with Mercy and Loving-kindness*, *Psal*. ciii. 2, 3, 4. With what Joy and Thankfulness then should every good Christian commemorate this exceeding Love of God in the Salvation of Sinners by *Jesus Christ*! This was the proper End and Design of this Institution, to perpetuate this wonderful Love of Christ in laying down his Life for us. *Do this* Our Obligations to a frequent Communion, *in Remembrance of me*, said our Saviour a little before his Crucifixion; which being a solemn Command of our Master and only Saviour, thus dying for us, we cannot refuse Obedience hereunto, without being guilty of the most horrible Ingratitude and Contempt of

of his Divine Authority. He hath appointed it for a solemn Commemoration of his great Love to us, in laying down his Life for us Men, and for our Salvation, and therefore he commands us to do it *in Remembrance of him*. And St. Paul tells us, that *as often as we eat this Bread, and drink this Cup, we do shew forth the Lord's Death till he come*. As for those Men then amongst us who profess themselves Christians, and hope for Salvation by Jesus Christ, not to pay Obedience to this his Command, is a downright Affront to his sacred Majesty; and he may justly upbraid us Christians, as he did once the Jews, *Why call ye me Lord, Lord, and do not the Things which I say?* How unworthy are we of that Salvation which he hath wrought for us, if we deny him so small a Favour, such a reasonable Request, as to commemorate his Death and bitter Passion once a Month, or at least thrice a year; who *'did humble himself even to the*

His own Interest
should oblige them to
a constant Commu-
nion, because of its
great Benefits.

'Death of the Cross for us miserable Sinners,
'who lay in Darkness, and in the Shadow of
'Death, that he might make us the Children
'of God, and exalt us to everlasting Life.'

In this Sacrament of the Lord's Supper we have the Pardon and Remission of all our Sins, the Grace and Assistance of God's Holy Spirit, and the Hopes of eternal Life and Happiness freely offered unto us: And therefore, had we no Love, no Regard or Reverence to the dying Words of our crucified Saviour, yet surely the Consideration of our own present and future Advantage might prevail with us to be more frequent at the Lord's Table than we usually are.

And to be in Charity
with all Men.

Forgiving of Injuries
expected from a Com-
municant

Hitherto a Communicant hath been directed to set his Heart right towards God; but this is not all, he must proceed further, and enquire how it stands affected towards his Neighbour, since we are expressly forbidden, *Matthew v. 23, 24.* to offer up any Gift or Oblation unto God, if our Hearts are leavened with Malice, Hatred, or Revenge: *If thou bring thy Gift unto the Altar, and there rememberest that thy Brother hath*

bath ought against thee, leave there thy Gift before the Altar, and go thy Way, first be reconciled to thy Brother, and then come and offer thy Gift. Here you see that Christ prefers *Mercy before Sacrifice.* And it is generally agreed on by the ancient Fathers, that these Words of our Saviour do directly point at this Sacrament, on purpose to oblige all Communicants to forgive all Manner of Injuries, *before they presume to eat of that Bread, or to drink of that Cup.* And it is expressly said, *Matt. vi. 14, 15.* that our Prayers are not accepted, nor our Pardon sealed in Heaven, until such time *as we forgive Men their Trespases:* and to be sure we can never be welcome or worthy Guests at this heavenly Feast, where *Jesus*, the Saviour of Penitents and the Prince of Peace, is spiritually present, unless our Repentance reconcile us to God, and our Charity to all Mankind.

And this Charity of the Heart, in forgiving of Injuries, must likewise shew itself by the Hand, in relieving the Wants and Necessities of the Poor.

We read, That when this Sacrament was administered in the Apostles Days, that large Collections of Monies were then gathered for the Maintenance of the poor Clergy and Laity, *Acts ii. 44, 45, 46.* and *1 Cor. xvi. 1.* And *Theodoret* observes, that *Theodosius* the Emperor, when the Time came to offer, arose, and presented his Oblations with his own Hands. It was not determined how much every Man should give, but all Men were exhorted and enjoined to offer something according to their Ability, which if any neglected, the Fathers censured them as unworthy Communicants; and to be sure nothing within our Power can so effectually recommend our Prayers and Devotions like this of *Charity*; It being well observed, *Mat. vi.* that our Saviour hath inclosed Prayer between *Alms* and *Fasting*; and therefore they are called its two Wings, without which it will never flee so high as the throne of God. While *Cornelius* was fasting and praying, we read that an Angel from Heaven was dispatched to him with this happy Message, *Thy Prayers and thine Alms are come up for a Memorial before God, Acts x. 4.* *He that hath Pity upon the Poor lendeth unto the Lord, and that which*

which be hath given will be pay him again, Prov. xix. 17. Charge them that are rich in this World—that they be rich in good Works, ready to distribute, willing to communicate, laying up in Store for themselves a good Foundation against the Time to come, that they may lay hold on eternal Life, 1 Tim. vi. 17, 18, 19. Do you not know, that they who minister about Holy Things live of the Sacrifice, and they who wait at the Altar, are Partakers with the Altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel, 1 Cor. ix. 13, 14. If we have sown unto you Spiritual Things, is it a great Matter if we shall reap your worldly Things?

Ver 11. But we may justly complain with St Basil Hom. in Mat. xix. Basil, that we know some who will fast and pray, sigh and groan, yea, and do all Acts of Religion, which cost them nothing, but will not give one Farthing to the Poor. What Benefit is there (saith he) of all the rest of their Devotions?

And when the Communicant has thus far advanced Prayer. towards the Altar, in his Examination, Repentance, &c. he must not forget another excellent Preparative belonging to this Duty, of communicating worthily, which although it be not mentioned in our Church Catechism, yet it is always implied, as a necessary Part of our Sacramental Preparation, i. e. Prayer *, private and publick; a Duty upon which all our present and future Blessings depend, Mat. vii. 7, 8. and xxi. 22. And so near a Relation hath this Duty of Prayer with this Sacrament, that all those Blessings therein contained and promised, are only in Return to our Prayers; and no doubt but that Man who makes a conscientious Practice of this Duty in his Closet, and at Church, can never be unprepared for this Sacrament, nor want a Title to God's peculiar Favour and Blessing; For the Eyes of the Lord are over the Righteous, and his Ears are open unto their Prayers, 1 Pet. iii. 12. The constant Exercise

* See the Devout Soul's Daily Exercise, in Prayers, Contemplations and Praises: containing Devotions for Morning, Noon and Night, for every Day in the Week. With Prayers and Thanksgivings for Persons of all Conditions, and upon all Occasions. By R. Parker, D. D.

cise of *Prayer*, is the best Method to get the Mastery over our evil Inclinations and corrupt Affections, and to overcome our vicious Habits : It preserves a lively Sense of God and Religion in our Minds, and fortifies us against those Temptations that assault us ; it spiritualizeth our Nature, and raiseth our Souls above this World, and supports us under the Troubles and Calamities of this Life, † by sanctifying such Affections ; it leads us gradually to the Perfection of a Christian Life, and preserves that Union between God and our Souls, which feeds our spiritual Life with Grace and Goodness ; without it, we in vain pretend to discharge those Christian Duties incumbent on us, or to prosper in our Temporal Affairs, which must have God's Blessing to crown them with Success. And as Prayer in general has these great Blessings and Advantages attending it, to give me Leave to suggest to you under this Head, That those publick Prayers and Devotions, which *Publick Prayers* we offer unto God in our Churches, are not *recommended.* only more acceptable to him, but also much more edifying and advantageous to ourselves ; * they cannot but be more acceptable to God, because thereby his Honour and Glory is much more considerably advanced and maintained in the World, than by our private Devotions : By these outward *Signs and Tokens*, we publickly declare to all the World that inward *Regard and Esteem* which we have for his divine Perfections and Goodness ; hereby we *let our Light so shine before Men, that they may see our good Works, and glorify our Father which is in Heaven*, Mat. v. 16. There is no Duty in Scripture more frequently commanded, none more earnestly pressed upon us, than this of Publick Prayer. We

† See *The Daily Companion, with Christian Supports under the Troubles of this World, &c.*

* See a Sermon concerning the Excellency and Usefulness of the Common Prayer, preached by *William Beveridge*, D. D. late Lord Bishop of *St Asaph*, at the Opening of the Parish Church of *St Peter, Cornhill, London.*

Also *The Churchman's Daily Companion*, shewing the Necessities and Advantages of frequenting the publick Prayers. By *Dr. Warren.*

We have the Example of all good Men in all Ages for it; and of Christ himself, who was daily in the Temple and in the Synagogues, and, no Question, frequented those Places at the usual Hours of Prayer, because then he had the fairest Opportunity from those Publick Assemblies, to instruct, and to Exhort to *Faith* and *Repentance*. 2dly, We may expect greater Blessings and Succels to our Requests and Desires, when we join in the publick Prayers of our Church, than from private; because our Saviour has in a special Manner promised to such Assemblies his immediate Presence, that *where two or three are gathered together in his Name, there will he be in the midst of them*, which he hath nowhere said the like of private, though both are very good, nay, both are absolutely necessary for the Beginning and Ending of a Christian Life; and it is a very bad Sign of some evil Principle or other, for any Man to be such a Stranger to the *House of Prayer*; which is one of the greatest Blessings and Privileges (if we know how to value the same) that we can have in this World, and has always been accounted such among all wise and good Men. It is certain that the *Turks*, whom we call Infidels, go to their publick Devotions five Times every Day; and shall they not rise in Judgment against us Christians, who cannot afford to go once or twice a Day to God's House, when we have both Leisure and Opportunity. If Men shall be judged for every idle Word, to be sure they shall not pass unpunished for all the Neglects and Omissions of their Duty of this Nature. But to proceed!

To this Duty of frequent Prayer, the Communicant should spend some Portion of Time in Reading and Meditation; to raise his Soul into a devout and heavenly Temper: The proper Office of Reading is, to gain Spiritual Food and Sustainance, and of Meditation to digest it. Those divine Subjects, most proper for our serious Contemplation on this solemn Occasion, I think, are our Saviour's *Sermon on the Mount*, the *Love of God in the Salvation of Sinners through Jesus Christ*, *Repentance*, *Faith*, *Charity*, * *Death and Judgment*; the happy Condition

R r

of

* See *An Effectual Remedy against the Fear of Death*, by John Norris, M.A.

of a future State of Blessedness, and the miserable Condition of the Damned in Hell. These, and the like, as they offer themselves unto you, should be meditated upon until some Sorrow of Mind, some Ardour of Devotion, some Act of Faith, some Flame of Love and Charity, arise in your Souls.

Thus have I briefly represented to you both the Nature and Necessity of a *Sacramental Preparation*, which in a great Measure contains the whole Duty of a Christian's Life, viz. *Repentance towards God, Faith towards our Lord Jesus Christ, and Charity towards our Neighbour*: And I also hope, whosoever among us will but endeavour to prepare themselves for the Holy Communion, according to the forementioned Directions, may, (by the Help of God) upon all Occasions, come to the Lord's Table without the least Fear or Danger of eating and drinking Damnation to themselves.

And now some People may censure this Discourse, as giving too great Liberty and Encouragement to approach the *Lord's Table* with less Preparation than otherwise Men would venture to do: But I know no Ground or Reason for any such Suggestion, if they impartially consider the Excellency and Perfection of that Guide and Companion, I have followed throughout the whole:

Church Catechism.

And to represent this Duty of frequent Communion otherwise than what the Church requires, is an Injury both to God and to ourselves: And I dare affirm, that no Part of Divine Worship has suffered more on this Account, than that of the Holy Communion, Thousands of People not daring (in all their Lifetime, tho' very good Livers) to partake of the Lord's Supper, for fear of eating and drinking their own Damnation.

For further Instructions, see a *Treatise of Sacramental Covenanting with Christ*: Shewing the Ungodly their Contempt of Christ in their Contempt of the Sacramental Covenant. By John Rawlert, B. D. Author of the Christian Monitor.

PRAYERS



PRAYERS and MEDITATIONS

Preparative to a

SACRAMENTAL PREPARATION,

According to

What the Church of *England* requires from her
Communicants.

A Prayer to God for his gracious Assistance and Direction in our Sacramental Preparations.

HOLY, Holy, Holy, Lord God of Sabboath, Heaven and Earth are full of thy Majesty, and of thy Glory: I, the unworthiest of all Creatures, do here, in all Humility of Soul and Body, prostrate myself before thee, acknowledging my own Weakness and Insufficiency to do any thing that is good or well-pleasing in thy Sight; and therefore humbly implore the special Influence of thy Grace and Holy Spirit, to further these my Endeavours for a worthy Participation of this Holy Communion of the Body and Blood of Christ, which he has commanded me to *do in Remembrance of him*, and of those Benefits which we receive thereby. Teach me, O Lord, the right Way, and lead me in the Paths of holy Preparation, that I may be received as a worthy and welcome Guest at this thy heavenly Table. Possess my Mind with a true Sense of the
Great-

them that are, penitent, create and make in me a new and contrite Heart, that I, worthily lamenting my Sins, and acknowledging my Wretchedness, may obtain of thee, the God of all Mercy, perfect Remission and Forgiveness thro' Jesus Christ our Lord. *Amen.* See *Psalms* 51. 6. 32. 38.

*Here call to mind
all your most grie-
vous Sins.*

An Act of Contrition.

FATHER, I have sinned against Heaven and before thee, and am no more worthy to be called thy Son. Woe is me O Lord, who was conceived and born in Sin; the Thoughts of my Heart are inclined unto Evil from my Youth. Woe is me, that have sinned against thee, my Creator and kind Benefactor. Lord, I have done Evil continually in thy Sight, and my Life hath been little else than one continued Course of Impiety, Unthankfulness, and of unworthy Returns for all thy Goodness and Loving-kindness to me. Woe is me, that I should thus requite the Lord. O that my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep Day and Night for my Sin! O gracious Lord, look on me as thou didst on the Apostle St Peter, and let thy compassionate Look so pierce my stony Heart, that I may weep bitterly for my Sins, and produce in me that godly Sorrow which worketh Repentance unto Salvation not to be repented of, for Jesus's sake. *Amen.* See *Psal.* 25. 32. 38.

A Resolution to lead a new Life.

AND now, O Lord, I do not on'y with great Shame and Confusion of Face confess and bewail the Sinfulness and Vanity of my whole Life, but I do stedfastly resolve and purpose (through the Assistance of thy Grace and Holy Spirit directing me) to 'renounce the Devil and all his Works, the Pomps and Vanities of this wicked World, and all the Lusts of the Flesh.' Be pleased, O Lord, to strengthen and confirm these good Resolutions in me. And I heartily thank thee, O heavenly Father, for calling me to the State of Salvation through Jesus Christ my Saviour, who died for my Sins, and rose again for my Justification: and
I hum-

I humbly beseech thee, for his Sake, to give me Grace to continue in the same unto my Life's End. *Amen.* See *Psalms* 1. 23. 24. 25. 119. 126.

A Prayer for Faith in God's Mercy through Christ.

Almighty God, our Heavenly Father, who, for the more Confirmation of our Faith and Confidence in thy Mercy, hast in thy Holy Gospel declared, *that whosoever believeth in thy Son Jesus Christ, shall not perish, but have everlasting Life*; and that *this is Life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent*: Increase this Knowledge, and confirm this Faith in me evermore. O let me not rest in a dead Faith, but that I may have such a *lively Faith*, as will shew itself by Love and good Works; such a victorious Faith, which may enable me to overcome the World, and conform me to the Image of thy Son *Jesus Christ*, in whom I believe. O Grant me such a due Sense of thy infinite Mercy, shewed to Mankind in so much Misery, as may never depart out of my Mind. I steadfastly believe, O blessed *Jesus*, that thou didst suffer upon the Cross to save me, and all the World, from the Guilt and Punishment of our Sins; O give me that Grace, that I may *die to Sin, and rise again unto Righteousness*. Accept of my imperfect Sorrow, Repentance, Faith and imperfect Resolutions; and let the precious Merits of my crucified Saviour supply all my Wants and Imperfections. Thou hast said, *Come unto me, all ye that are weary and heavy laden, and I will refresh you*. O Blessed *Jesus*, I come unto thee in all Humility, and deeply sensible of my great Unworthiness; O do thou bear this Burden of Sin for me, and refresh me with comfortable Hopes of thy Mercy and Forgiveness, and the Truth of thy Salvation. Grant this, O merciful Father, through the same thy Son *Jesus Christ*. *Amen.* See *Psal.* 19. 57. *Eph.* ii. 6, 11.

A thankful Remembrance of the Death of Christ.

Almighty God, our heavenly Father, who of thy tender Mercy didst give thine only Son *Jesus Christ* to suffer Death upon the Cross for our Redemption, and

S f

hast

‘hast instituted and ordained *Holy Mysteries* as Pledges of
 ‘his Love, and for a continual Remembrance of his Death
 ‘and Passion, to our great and endless Comfort.’ Behold
 I do most affectionately, and with all the Powers of my Soul
 and Body, return thee most hearty Praise and Thanksgiving
 for thy great Mercy and Tender Compassion to me and all
 Mankind, in sending thine only Son into the World to re-
 deem us from Sin and Misery, and by his meritorious Death
 and Passion, to purchase for us eternal Life. Grant, O
 Lord, that I may always most gratefully remember this ex-
 ceeding Love of my only Saviour *Jesus Christ*, thus dying
 for me; and work in me all such holy and heavenly Affec-
 tions, as may dispose my Heart to be a worthy Guest at thy
 holy Table, prepared for the continual Remembrance of
 the Sacrifice of the Death of Christ, and of those Benefits
 which we receive thereby. *Praise the Lord, O my Soul, and*
forget not all his Benefits, who forgiveth all thy Sins, and heal-
eth all thine Infirmities, who saveth thy Life from Destruction,
and crowneth thee with Mercy and Loving-kindness. See *Psal.*
cxli. 2, 3, 4.

A Prayer for the Grace of Charity.

‘O Lord, who hast taught us that all our Doings with-
 ‘out *Charity* are nothing worth; send thy Holy
 ‘Ghost, and pour into my Heart that most excellent Gift
 ‘of *Charity*, the very Bond of Peace, and of all Virtues,
 ‘without which whosoever liveth is counted dead before
 ‘thee;’ more especially, when I am going to commemo-
 rate the unspeakable Love of my Blessed Saviour in dying
 for me, let not my Heart be destitute of Love towards my
 Brethren; extend thy Mercy and Forgiveness to all mine
 Enemies, Persecutors and Slanderers, and turn their Hearts;
 which I as sincerely beg for them, as I hope for Mercy and
 Forgiveness at thy Hands. Possess me with Kindness and
 Goodwill for all Mankind, that my *Faith may work by Love*,
 and dispose my Heart, according to my Ability, to administer
 towards the Wants and Necessities of those who are any Ways
 afflicted or distressed in Mind, Body, or Estate, and to do
 unto all Men as I would they should do unto me; and give
 me

me that *Charity* which covereth a Multitude of Sins, that by doing Good for Evil, all Men may know that I am thy Disciple. Grant this for *Jesus's* Sake. *Amen.* See *Psal.* 15. 133. 41. 112. *Mat.* xxv. 34, 41. *Mat.* xviii. 21. 1 *Cor.* xiii.

A Prayer the Morning you intend to communicate.

O Most gracious and Eternal Lord God, thou hast called all such who are *weary and heavy laden* to come unto thee by Faith and Repentance, and *thou wilt refresh them.* In assurance of this thy gracious Invitation, I will come to thy Heavenly Table, not trusting in mine own Righteousness, but in thy manifold and great Mercies; and although I am not worthy so much as to gather up the Crumbs that fall from thy Table, yet since it is thy property always to have Mercy, I will not despair of a kind Reception: Forgive my want of a due Preparation, and accept of my sincere Desire to perform an acceptable Service unto thee: Clothe me with the *Wedding-Garment*, even the Graces of the Gospel, and then I am sure I shall be a welcome Guest at thy Table, when I shall come thither in the likeness of thy Son *Jesus Christ*, in whom thou art well pleased. Possess my Soul with a *lively Faith*, *profound Humility*, *filial Obedience*, *inflamed Affections*, and *universal Charity*, that so I may become a worthy Partaker of those holy Mysteries, to my great and endless Comfort. Grant this, O heavenly Father, if it be thy blessed Will, through *Jesus Christ*. *Amen.* Our Father, &c. See *Psal* 23. 25. 26.

See *Dr. Meriton's Family Companion*; or Forms of Prayers for every Day in the Week, Morning and Evening. Also Prayers and Thanksgivings upon several Occasions, as well for the Use of particular Persons as Families.

Short

Short Prayers and Meditations before the Minister at Church begins the Communion Service.

At going up to the Altar.

IN the Multitude of thy tender Mercies, O Lord God, do I now approach thine Altar. O pardon my Sins, and look not upon my Unworthiness (for I am a sinful Creature, O Lord) but upon these Motives which drew me hither, even my own Miseries and thy tender Mercies; therefore help me to supply in Humility what I want in Worthiness, and let my bended Knees and contrite Heart shew that I durst not have adventured hither, had not thy Mercy held out the Golden Sceptre, and said, *Come unto me all ye that labour and are heavy laden, and I will refresh you.*

At giving your Alms.

O Lord, who didst not despise the Widow's Mite, accept of this little which I freely offer towards the Relief of any of thy poor Members, *Mark xii. 42.*

When the Priest is setting in Order the Elements to be consecrated

LOOK down, O Lord God, from thy holy Habitation, and from the glorious Throne of thy Kingdom, and sanctify us-

When you receive the Bread.

LORD, I am not worthy of the Crumbs which fall from thy Table, and yet thou givest unto me the Bread of Life. Evermore give me this Bread, that I may eat hereof, and not die eternally, *John vi. 34, 50.*

After the receiving of the Bread

NOT unto us, O Lord, not unto us, but unto thy Name give the Praise, for thy loving Mercy, and for thy Truth's sake.

Before the receiving of the Cup.

WHAT Reward shall I give unto the Lord for all the Benefits he hath done unto me; I will receive the Cup of Salvation, and call upon the Name of the Lord.

After

After Drinking.

Blessed be God, the Father of our Lord Jesus Christ, for his unspeakable Gift, in whom we have Redemption through his Blood, even the Forgiveness of our Sins.

When you retire from the Altar.

BLESS the Lord, O my Soul, and all that is within me bless his holy Name; bless the Lord, O my Soul, and forget not all his Benefits; who forgiveth all thine Iniquities, and healeth all thy Diseases; who redeemeth thy Life from Destruction, and crowneth thee with Loving-kindness and tender Mercies. O let that heavenly Food, which thou hast so lately fed me with, transfuse new Life and new Vigour, into my Soul, and into the Souls of all those who have been Partakers with me of this Holy Communion, that our Faith, Hope, and Charity, may daily increase, and that we may all grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ. Amen, and Amen. See *Psalms* 8. 23. 66. 103.

Prayers and Meditations, which may be joined to the former, where the Communions are large,

Aspirations for a devout Communicant.

ENlighten, O Lord, the Eyes of my understanding with the Light of Faith and Wisdom, that I may ever look on thee my Redeemer, as the *Way*, the *Truth*, and *Life*, which leadeth unto Eternal Life. What am I, Lord, and what is my Father's House, that thou should'st thus follow me with thy Blessings? I was created by thee and for thee, and mayst thou ever be the Comfort of my Soul. Good Jesus, my Hope and only Refuge, I here render thee hearty Thanks for all thy Sufferings, and I beg that I may find Shelter in thy Wounds against all Enemies, Ghostly and Bodily: Imprint the Memory of them fast in my Heart, that I may love thee, and in all my Sufferings never want thy Divine Assistance, or forget what thou hast suffered for me. Take from me all Self-Love, and give me perfect Love for thee, *the only true God, and Jesus Christ whom thou hast*

hast sent, that I may now be more faithful in my Duty; and let nothing for the future put me out of my way: O that I could ever remember thee, think of thee, and delight in thee alone, and love thee only, who hast loved us, and washed us with thy most precious Blood from the Guilt of our Sins. O that my Senses may ever be shut against all Vanity and Sin, that my Mind being free from all fruitless Solicitude and Fear, I may fix my Heart there where true Joys are only to be found. From henceforth I will only seek thee, my only Good: my Affections and Desires shall be fixed on thee, *in whose Presence there is Fulness of Joys, and at whose Right-Hand there are Pleasures for evermore.*—My Will I now resign into thy Hands, desiring that thy Will may be mine, both now and for ever. Be thou my Instructor and Director in all Things, that I may never do or speak, desire or think, any thing but what is according to thy good Will.—

2. **I** Am thy Servant, O Lord, O give me Understanding according to thy Word, that I may learn thy Commandments, and lay aside all Interest, beside that of Heaven. O sweet *Jesus*, Fountain of all Goodness, guide my Feet in thy Paths and teach me to do thy Will: Disengage my Heart from all unprofitable Sollicitude and vain Affectation; and tho' I live here upon Earth, yet raise my Affections on Things above. How sweet, O Lord, is thy Spirit, how pleasant to my Lips are the Words of thy Mouth! O that I could ever be mindful of them to fulfil thy Laws! Make me die daily to the World and all its Concupiscences, and let the Greatness of thy Love make all that is earthly appear as nothing to me: Protect me against mine Enemies, and in all Dangers appear in my Defence; make haste to help me, O God, and say unto my Soul, *I am thy Salvation.* Remember thou art my Father, and have Compassion on my poor distressed Soul; clothe it with all Virtues, and feed it with thy Grace, for it belongs to the Father to take care of his Children. In thee I live, sweet *Jesus*, for thy sake I desire to die; both living and dying I will ever profess that thou art good, and that thy Mercy endures for ever.

3. O That

3. **O** That I could now give thee, O Lord, all that Praise, Glory and Honour, with which the Angels and blessed Spirits glorify thee in Heaven! But because I am unable to do this, accept at least this my Desire and good Will. Deliver me, O God, from every thing that is contrary to thy Will, and be pleased so to dispose of my Soul as may be for thy Glory and Honour. I surrender myself into thy Hands, and entirely resolve to submit to that State of Life thou shalt please to appoint me; and if it be more for thy Honour that I suffer, I cheerfully accept it; *not my Will but thine be done.* Let nothing be now my Comfort but thou, Lord Jesus, and nothing afflict me but my Sins, and whatever else is displeasing to thy Divine Majesty. O Jesus, Life Eternal, by whom I live, and without whom I die, grant that I may now be united to thee, and in the Embraces of thy holy Love and Divine Will, I may rest for ever. When shall I see thee, O sweet Saviour, when shall I appear before thy Face, when shall I see thee in the Land of the Living! Till then, I sigh and bewail my Banishment, desiring to be dissolved, and to be with Christ.

If these *Ejaculations* are not sufficient until the *Post-Communion* begins, you may enlarge them, by reading more or less of these following Places in Scripture, *viz.*

For Grace to love God's Laws, Psal. 19. 119.

For a holy Life, Psal. 85.

For Salvation and eternal Joys, Psal. 16. 24.

For Assurance of God's Care and Protection, Psal. 37.

For the Comfort of God's Holy Spirit, Psal. 34.

For the Grace of Humility, Psal. 131.

For Devotion in Religion, Psal. 27.

Thanksgiving for God's Mercies, Psal. 103. 136. 138.

For Pardon of Sins, Psal. 85. 106. 116.

For Redemption by Christ, Psal. 98. 118.

An Act of Thankfulness and Resolution before the Post-Communion begins.

PRAISE the Lord, O my Soul, and all that is within me
bless his Holy Name. For now I find the Mercy, the
Peace,

Peace, the Comfort and the Grace which flow from this Fountain of Spiritual Communion with *Christ*: Let all the World know what he hath done for my Soul; he hath rescued me, and many of these my poor Brethren, from the nethermost Hell: Wherefore, I will love thee, O Holy *Jesus*, more than I can express, and live and die in that most holy Religion which thou hast revealed to me. O let me never pollute that Body, or defile that Soul which *the Saviour of the World delights to dwell in*. O let no Oaths or Lying, Backbitings and Slandering, prophane those Lips, no Obscenity or Intemperance pollute that Mouth, through which these Holy Symbols have so lately passed: For which fresh Instance of thy Mercy and Goodness, I will praise thy Holy Name, beseeching thee to keep me in this Temper and Resolution of Mind, until *Death is swallowed up in Victory*, for thy Son *Jesus Christ's* sake. Amen.

A Prayer against evil and perplexing Thoughts.

GO not far from me, O Lord, my God, make haste to help me, for corrupt Imaginations are perpetually rising in my Breast, and innumerable Fears and Sorrows close me on every Side. Be pleased, O gracious Lord, in this Perplexity, to refresh my Soul with some speedy Comfort. Scatter and disperse all these dark and sinful thoughts which haunt my Soul, by shedding abroad the Light of thy Grace into my Heart; for in the Extremity of this my Grief, this is my only Hope and Comfort, that I can take Sanctuary in thy Goodness, repose my Confidence, and cast all my Care and Burden on thee, who never failest them that call upon thee; give me Patience under these Adversities, and a happy issue out of all these Afflictions, both of Body and Mind. Turn thee unto me, and have Mercy upon me, for I am desolate and in Misery: The Sorrows of my Heart are enlarged, O bring thou me out of all my Troubles: Look upon my Adversity and Misery, and forgive me all my Sins: O keep my Soul and deliver me, let me not be confounded, for I have put my Trust in thee, through *Jesus Christ our Lord*. Amen. See *Psal. 6. 102.*

34. 42. 43.

Up

Upon Christmas-Day, and Seven Days after, you may add these to your other Devotions.

I Desire, O Lord, to bless and praise thine infinite Goodness, which took Compassion upon Mankind in his greatest Misery, and hast provided so admirable a Remedy, by sending thine only begotten Son to recover our corrupt and degenerate Nature; and, by the Purity of his Doctrine, and the Example of his Life, and the Sacrifice of his Death, to purchase eternal Happiness for us. Grant, O Lord, that, through the Assistance of thy Grace and Heavenly Benediction, I may daily comply with those great Things which thou hast done and designed for my Salvation. Possess my Soul with Purity and Piety, and all other Christian Graces and Virtues, that, *living soberly, righteously and godly, in this present World*, I may hereafter dwell with thee, O Father of all Mercies, and God of all Comforts, in those Mansions of Bliss and Glory, which thou hast *prepared for them that love thee.* Amen. See *Psalms*. 19. 89. 44.

Easter-Day, and Seven Days after.

Blessed Jesus, who hast triumphed over the Powers of Darkness, and conquered Hell and the Grave, and who, by thy glorious Resurrection, hast made known the Power of thy Divinity, and proved thyself the true *Messias*, keep me steadfast in this *Faith*; and grant that all the *Actions* of my Life may testify the Reality and Sincerity of my Belief by a suitable Conversation, that I may rise from the Death of Sin unto the Life of Righteousness, that as I am buried with thee by *Baptism*, I may henceforward mortify all my corrupt Lusts and Affections, and daily proceed in all Virtue and Godliness of Living, that, departing this Life in thy Faith and Fear, I may have my perfect Consummation and Bliss, both in Body and Soul, in thy eternal and everlasting Kingdom, through the same thy Son our Saviour *Jesus Christ.* Amen. See *Psalms* 2. 57. 111.

Whitsunday, and Seven Days after.

O Lord my God, who by thy Son our Saviour *Jesus Christ* hast promised the Assistance of thy *Holy Spirit* to all that ask it of thee, I beseech thee always to direct my
T. t
W. y s

Ways and Actions, the Thoughts and Intentions of my Heart, by the Light of thy Holy Spirit. Let him be unto me a *Spirit of Sanctification* to purify my corrupt Nature; a *Spirit of Counsel* in all my Difficulties; of *Direction* in all my Doubts, Fears and Scruples; of *Courage* in all my Dangers; of *Constancy and Consolation* to me under all my Persecutions and Sufferings, especially in Time of Sickneſs, and at the Hour of Death; that being governed and guided by his divine Influence and Direction, I may paſs thro' all the Changes and Chances of this mortal Life, till he bring me to everlaſting Life, there to reign with thee, O bleſſed Jeſu, World without End. *Amen.* See *Pſal.* 34. 25. 43. 41.

Trinity-Sunday.

GLORY be to thee, O God the Father, for creating me after thine own Image, capable of loving thee, and enjoying thee eternally; for recovering me from a State of Sin and Miſery, when I had loſt and undone myſelf.—Glory be to thee, O God the Son, for undertaking the wonderful Work of Man's Redemption, for reſcuing me from the Slavery of Sin, and the Dominion of Satan; for the accompliſhing this miraculous Work of our Salvation, thou didſt deſcend from Heaven, and didſt put on the Form of a Servant, live a miſerable Life and die a painful and accuſed Death.—Glory be to thee, O God the Holy Ghoſt, for thoſe miraculous Gifts and Graces thou didſt beſtow upon the Apoſtles, and for thoſe ordinary Gifts, whereby ſincere Chriſtians in all Ages are enabled to work out their Salvation; for thy preventing and reſtraining Grace; for the ſubduing our Underſtandings and Affections to the Obedience of *Faith* and *Godlineſs*; for inſpiring us with good Thoughts, and kindling good Deſires in our Souls; for aſſiſting us in all the Methods of procuring eternal Happineſs. Bleſſing and Honour, Thankſgiving and Praise more than I can expreſs and conceive, be unto thee, O Father, Son and Holy Ghoſt, for ever and ever. *Amen.* See *Pſal.* 2. 47. 72. 110.

After

After the Blessing, viz. The Peace of God, &c.

GRANT, O Lord, that we and all thy faithful Servants, who have this Day been made Partakers of the Holy Sacrament, may obtain Remission of our Sins, and be confirmed in Piety towards God, and in Charity towards our Neighbour: and, may be delivered from the Power and Temptations of Satan; and being filled with thy Spirit, may become worthy Members of Christ's Holy Church, and at last inherit eternal Life, through the same our Lord Jesus Christ. Amen.

A Thanksgiving after the Sacrament, to be said at home.

THOU, O my God, hast comforted my Soul, thou hast strengthened and refreshed me with thy Blessings, and rejoiced my Heart with the Tokens of thy Love. How transporting are thy Comforts; and how ravishing the Effects of thy Goodness towards them that fear thee? Thou hast treated a vile Sinner at thy own Table, and fed me with the Bread that came down from Heaven. In what am I better than those to whom thou dost not grant this Favour? It is not for my Merits, but because thou wilt be glorified in doing Good to the most unworthy, thou hast this Day made me a happy Example of this thy free Grace and Bounty. Grant me this Favour also, O my God, that through the whole Course of my Life I may give thee Praise and Glory; that the due Sense of thy mercies may make me unfeignedly thankful; and that my Thankfulness may appear in a Care to walk before thee in Holiness, Sobriety and Righteousness, all the Days of my Life.

A Prayer in Private, after the receiving of the Holy Communion.

O How plentiful is thy Goodness, which thou hast laid up for them that fear thee, which thou hast prepared for them that put their Trust in thy Mercy; even before the Sons of Men. I praise and magnify thy great and glorious Name, O Lord, for all those manifold Mercies and Comforts which thou hast bestowed upon me, ever since I was born. O Lord God, thou hast been my Trust from my Youth, by thee have I been bolded up from the Womb; my Praise shall continually be of thee; but
above

above all, blessed, and for ever blessed be thy holy Name, for *the Manifestation of thy Son Jesus Christ*, the Fountain and Foundation of all our Happiness, and for feeding me this Day (who am unworthy of the least of thy Mercies) with the Spiritual Food of his most precious Body and Blood, to my great and endless Comfort. Enable me, O Lord, through thy gracious Assistance, to perform the Conditions of that Sacramental Covenant which I have this Day so solemnly renewed and confirmed in thy Presence, and at thy Table, that through the Strength and Power of that Heavenly Food, I have there been Partaker of, I may daily grow in Grace, and in the Knowledge of Christ Jesus, and abound in every good Word and Work. And subdue in me all those inordinate Lusts and corrupt Affections which war against my Soul; purify my Mind from all evil Thoughts, bad Intentions, and evil Designs; and suffer not Pride, Vain-glory, Self-love, Malice, Hatred or Revenge, or any other Evil whatsoever, to reign in my mortal Body; but do thou keep it for ever in the Purpose of my Heart, faithfully to fulfill these my Baptismal Vows and Resolutions, which I have now again renewed at thy holy Table, that, by persevering in all Virtue and Holiness of Life, I may at length be an Inheritor of that infinite Happiness and Glory, which thou hast promised by *Christ* our Lord. *Amen.*

A Prayer in private, for the Grace of Perseverance.

HEAR, most merciful Saviour, I most humbly beseech thee, and let thy Grace be ever assistant to all the Endeavours and Designs of thy weak and unworthy Servant. I am not able of myself to do or think any Thing that is good, or well-pleasing in thy Sight. O let thy Holy Spirit continually guard me against those numerous Temptations which so strongly encounter me. Fix my inconstant Mind, that I may not be led away with the Errors of the Wicked, and fall from my own Steadfastness, but that I may persevere in good Works unto the End. Moderate my Affections and Desires, and confine them only to such Objects as are well-pleasing in thy Sight. Let thy Will be the sole Guide and Measure of mine, that all my Hopes and Wishes may center

in thee alone, and nothing may ever appear desirable to me, in Comparison of a pure Heart and peaceable Conscience. *Teach me thy Way, O Lord, and I will walk in thy Truth; O knit my Heart unto thee, that I may fear thy Name.* Make me to love thee (as I ought) above all Things, and let the Interest of thy Honour and Glory be always dearer to me than Gold or Silver, or any other Temporal Advantage; for thou, O Lord, art my Portion, thou art my only Rest, in thee alone is Fulness of joy and true Satisfaction, and without thee is Misery and Torment. O grant me this blessed Retreat, this happy Security, and then I shall find Rest unto my Soul both here and hereafter. *Amen.* See *Psal.* 86. 119.

M O R N I N G P R A Y E R.

PONDER my Words, O Lord, consider my Meditations: *My Voice shalt thou hear betimes, O Lord, early in the Morning will I direct my Prayer unto thee, and will look up,* *Psal.* v. 1, 3. Almighty God, who dwelling in the highest Heavens, yet vouchsafest to regard the lowest Creatures here upon Earth, I humbly adore thy Sacred Majesty, and with all the Powers of my Soul and Body do exalt and praise thy Holy Name for all the Mercies and Comforts of this Life, and for the Hopes and Assurance of a better; for protecting me from the Evils and Dangers of the Night past, and for bringing me safely to the Light of a new Day: continue this thy Mercy and Goodness to me; and as thou hast awakened my Body from Sleep, so raise my Soul from the Death of Sin unto a Life of Righteousness. Deliver me, O God, from the Evils of this Day, and guide my Feet in the Paths of Peace and Holiness, and strengthen my Resolutions to embrace all Opportunities of doing Good, and carefully to avoid all Occasions *Here name such* of Evil? especially those Sins which by *Sins as you are most* Nature and Inclination I am most likely to *afraid of.* fall into: And when thro' Frailty, or the Violence of any other Temptation, I fall from my Duty, do thou in Mercy restore me again with a double Portion of thy Grace and Holy

Holy Spirit, to maintain a more vigorous Defence against Satan and his Devices. Shower down thy Graces and Blessings upon all my Relations, [*on my Father and Mother, on my Brethren and Sisters*] on all my Friends, and give thy holy Angels Charge over them, to protect them from all Sin and Danger. Make me diligent in the Duties of my Calling, and that in all the Changes and Chances of this Life, I may absolutely submit to thy Divine Providence. Let thy Blessing be upon my Actions, and let thy Wisdom direct my Intentions, that so the whole Course of my Life, and the principal Designs of my Heart, may be ordered by thy Governance to do always that is righteous in thy Sight, through *Jesus Christ*, our Lord. Amen. See *Psal.* 4. 16. 17. 23. 86.

When you go out of your Chamber.

THE Blessing of God descend upon me, and all belonging to me, and dwell in my Heart for evermore; and bless my going out and my coming in now and for ever. Amen.

EVENING PRAYER.

LET my Prayer, O Lord, be set forth as Incense, and the lifting up of my Hands be as an Evening Sacrifice, *Psal.* 141. 2. O Lord our Heavenly Father, Almighty and Everlasting God, whose Glory the Heaven of Heavens cannot contain, look down from the Throne of thy Majesty, and behold thy unworthy Servant, prostrate at the Feet of thy Mercy, humbly confessing unto thee the Va-

Here name particular Sins nity and Sinfulness of my whole and Failings of the Day. Life; especially the Omissions and Commissions of my Duty this Day, wherewith I have so lately offended thine infinite Majesty and Goodness, and so grievously wounded my own Soul: Of these and all other my Transgressions, I most earnestly repent, and am heartily sorry for these my Misdoings; the Remembrance of them is grievous unto me, the Burthen of them is intolerable: Have Mercy upon me, most merciful Father, for thy Son *Jesus Christ's* Sake, forgive me all that is past, and accept of these my Prayers and

Syn

Supplications, thro' the Merits and Mediation of the same, our Mediator and Redeemer. And altho' I am unworthy, thro' my manifold Sins and Iniquities, to offer unto thee any Sacrifice of Praise and Thanksgiving, yet I beseech thee to accept of this my bounden Duty, my unfeigned Thanks for all thy Goodness and loving Kindness to me and all Mankind, purely proceeding from thy Bounty, and wholly intended for my Good, and particularly for preserving me this Day in the midst of so many Dangers incident to my Condition, and from so many Calamities as are due to my Sins. Thou art my Creator, O my God, and Protector; thou art the ultimate End of my Being, and supreme Perfection of my Nature; under the Shadow of thy Wings is perpetual Repose, and from the Light of thy Countenance flows eternal Joy and Felicity, to whom be Glory and Honour, World without End. *Amen.*

Here name particular Blessings and Mercies.

And thou, O Lord, by whom Kings reign, and Princes decree Justice, bless our most gracious Sovereign Lord King George, their Royal Highnesses George Prince of Wales, the Duke, the Princesses, and all the Royal Family: All my Relations, Friends, and kind Benefactors; let thy Providence succour them and theirs from all Evil and Danger, and do thou reward them sevenfold into their Bosom, for all the Good they have done or said of me. Be pleased likewise, O Lord, (in whose Hands are the Issues of Life and Death) to succour, help and comfort all that are in Danger, Necessity and Tribulation, all that labour under any bodily pain or Sick-
Especially those for whom our Prayers are desired.
 ness, Temptation, or are disturbed in Mind, relieve such according to their several Necessities, giving them Patience under their Sufferings, and a happy Issue out of all their Afflictions. Subdue in me the evil Spirit of Wrath and Revenge, and dispose my Heart patiently to bear Reproaches and Wrongs, and to be ready not only to forgive, but also to do Good for Evil, that all Men may know that I am Christ's Disciple. And finally, O Lord, since thou hast ordained the Day to labour in, and the Night to take our Rest, as I
 praise

praise thee for the Mercies of the Day, so I humbly beg the Continuance of thy gracious Protection over me this Night. Let thy holy Angels pitch their Tents about my Bed, that being safely delivered from all Perils and Dangers of this Night, and comfortably refreshed with moderate Sleep, I may be enabled to discharge the Duties of my Calling, and faithfully to persevere in Holiness and Purity of Living all the Days of my Life, to thy Honour and Glory, thro' our only Mediator and Advocate, Jesus Christ our Lord. *Amen, Our Father, &c.*

When you lie down in your Bed.

I Will lay me down in Peace, and take my Rest, for it is thou, Lord, only that makest me to dwell in Safety; and into thy Hands I recommend my Spirit, my Soul, and my Body, for thou hast redeemed me, O Lord, thou God of Truth.

F I N I S.

The Ministration of PUBLIC BAPTISM of Infants, to be used in the Church.

THE People are to be admonished, that it is most convenient that Baptism should not be administered but upon Sundays, and other Holy-days, when the greatest number of People come together: as well for that the Congregation there present may testify the receiving of them that be newly baptized into the number of Christ's Church; as also because in the Baptism of Infants, every man present may be put in remembrance of his own Profession made to God in his Baptism. For which cause also it is expedient that Baptism be ministered in the vulgar Tongue. Nevertheless (if necessity so require) Children may be baptized upon any other day.

And note, That there shall be for every Male-Child to be baptized, two Godfathers and one Godmother: and for every Female, one Godfather and two Godmothers.

When there are Children to be baptized, the Parents shall give knowledge thereof ever night, or in the Morning before the beginning of Morning Prayer, to the Curate. And then the Godfathers and Godmothers, and the People, with the Children, must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after the last Lesson at Evening Prayer, as the Curate by his discretion shall appoint. And the Priest coming to the Font (which is then to be filled with pure Water) and standing there, shall say,

HATH this Child been already baptized, or no?

If they answer No: Then shall the Priest proceed as followeth.

DEARLY beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature he cannot have, that he may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same.

Then shall the Priest say

Let us Pray.

ALMIGHTY and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing

ing by water, and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify Water to the mystical washing away of sin; We beseech thee for thine infinite mercies, that thou wilt mercifully look upon *this Child*; wash *him* and sanctify *him* with the Holy Ghost; that *he* being delivered from thy wrath, may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *he* may come to the land of everlasting life; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

A Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead; We call upon thee for *this Infant*; that *he* coming to thy holy Baptism, may receive remission of *his* sins by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you: So give now unto us that ask; let us that seek, find; open the gate unto us that knock; that *this Infant* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint *Mark*, in the tenth Chapter, at the thirteenth Verse:

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

After

After the Gospel is read, the Minister shall make this brief Exhortation upon the Words of the Gospel.

Beloved, ye hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly believe that he will likewise favourably receive *this present Infant*; that he will embrace him with the arms of his mercy, that he will give unto *him* the blessing of eternal life, and make *him* partaker of his everlasting kingdom. Wherefore we being thus persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing *this Infant*, to his holy Baptism, let us faithfully and devoutly give thanks unto him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

Then shall the Priest speak unto the Godfathers and Godmothers on this wise.

Dearly beloved, ye have brought *this Child* here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* of his sins, to sanctify *him* with the Holy Ghost, to give him the kingdom of heaven, and everlasting life. Ye have heard also, that our Lord Jesus Christ hath promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must

must also faithfully for *his* part, promise by you that are *his* sureties, (until *he* come of age to take it upon *himself*), that *he* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

I demand therefore,

DOST thou in the Name of this Child renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer, I renounce them all.

Minister.

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting Life after death?

Answer, All this I stedfastly believe,

Minister.

WILT thou be baptized in this Faith?

Answer. That is my desire.

Minister.

WILT thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will,

Then

Then shall the Priest say,

O Merciful God, grant that the old Adam in *this Child* may be so buried, that the new man may be raised up in him. *Amen.*

Grant that all carnal affections may die in him, and that all things belonging to the Spirit, may live and grow in him. *Amen.*

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

A Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of thy Congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then the Priest shall take the Child into his hands, and shall say to the God-fathers and Godmothers,

Name this Child.

And then naming it after them (if they shall certify him that the Child may well endure it) he shall dip it in the Water discreetly and warily, saying,

N I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

But if they certify that the Child is weak, it shall suffice to pour Water upon it, saying the aforesaid Words,

N I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost, *Amen.*

Then

Then the Priest shall say,

*Here the Priest shall
make a Cross upon the
Child's forehead.*

WE receive this Child into the Congregation of Christ's flock, and do sign *him* with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

Then shall the Priest say,

SEeing now, dearly beloved brethren, that *this* Child is regenerate and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this* Child may lead the rest of *his* life according to this beginning.

Then shall be said, all kneeling,

OUR Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Then shall the Priest say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this* Infant with thy Holy Spirit, to receive *him* for thine own Child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin, and that as *he* is made partaker of the death of thy Son, *he* may also be partaker of his resurrection; so that finally with the residue of thy holy Church, *he* may be an inheritor of thine everlasting kingdom, through Christ our Lord. Amen.

Then

Then all standing up, the Priest shall say to the Godfathers and Godmothers this Exhortation following.

FOrasmuch as *this Child* hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember, that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise, and profession *he* hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering always, that Baptism doth represent unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

Then shall he add, and say,

YE are to take care that *this Child* be brought to the Bishop, to be confirmed by him, as soon as *he* can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and be further instructed in the Church Catechism set forth for that purpose.

IT is certain by God's Word, that Children which are baptized, dying before they commit actual Sin, are undoubtedly saved."

"To take away all scruple concerning the Use of the Sign of the Cross in Baptism; the true Explication thereof, and the just Reasons for the retaining of it, may be seen in the Thirtieth Canon, first published in the Year MDCIV."

The



The MINISTRATION of

Private BAPTISM of Children in Houses,

THE Curates of every Parish shall often admonish the People that they defer not the Baptism of their Children longer than the first or second Sunday next after their Birth, or other Holy-day falling between; unless upon a great and reasonable cause, to be approved by the Curate.

And also they shall warn them, that without like great Cause and Necessity, they procure not their children to be Baptized at home in their houses. But when need shall compel them so to do, then Baptism shall be administered on this fashion:

First, let the Minister of the Parish (or in his absence, any other lawful Minister that can be procured) with them that are present, call upon God, and say the Lords Prayer, and so many of the Collects appointed to be said before in the Form of Public Baptism, as the time and present exigence will suffer. And then, the Child being named by some one that is present, the Minister shall pour Water upon it, saying these words:

NI baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then all kneeling down, the Minister shall give thanks unto God, and say
WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit; to receive *him* for thine own Child by adoption, and to incorporate *him* into thy Holy Church. And we humbly beseech thee to grant, that as *he* is now made Partaker of the death of thy Son, so *he* may be also of his Resurrection; And that finally, with the residue of thy Saints, *he* may inherit thine everlasting Kingdom, through the same thy Son Jesus Christ our Lord. Amen.

And

And let them not doubt, but that the Child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the Child, which is after this sort baptized, do afterward live, it is expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize that Child, the Congregation may be certified of the true Form of Baptism, by him privately before used. In which Case he shall say thus,

I Certify you, that according to the due and prescribed Order of the Church, at such a time, and at such a place, before divers witnesses, I baptized this Child.

But if the Child were baptized by any other lawful Minister; then the Minister of the Parish where the Child was born or christened, shall examine and try whether the Child be lawfully baptized, or no. In which case, if those that bring any Child to the Church, do answer that the same Child is already baptized, then shall the Minister examine them further, saying,

BY whom was this Child baptized?

Who was present when this Child was baptized?

Because some things essential to this Sacrament may happen to be omitted, through fear or haste, in such times of extremity, therefore I demand further of you,

With what Matter was this Child baptized?

With what Words was this Child baptized?

And if the Minister shall find by the Answers of such as bring the Child, that all things were done as they ought to be; then shall not be Christen the Child again, but shall receive him as one of the Flock of true Christian People, saying thus,

I Certify you, that in this case all is well done, and according unto due order, concerning the baptizing of this Child; who being born in original sin, and in the wrath of God, is now by the laver of Regeneration in Baptism, received into the number of the children of God, and heirs of everlasting life: For our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort on this wise:

The Gospel. S. Mark x. 13.

THEY brought young children to Christ, that he should touch them; and his disciples rebuked those that brought

W w

Then shall the Priest say.

WE receive this Child into the Congregation of Christs flock, and do sign *him* with the Here the Priest shall make a Cross upon the Childs forehead. sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christs faithful soldier and servant unto *his* lifes end. *Amen.*

Then shall the Priest say.

SEeing now, dearly beloved brethren, that *this Child* is by Baptism regenerate, and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *he* may lead the rest of *his* life according to this beginning.

Then shall the Priest say.

WE yield thee most hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Infant* with thy Holy Spirit, to receive *him* for thine own Child by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he* being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old-man, and utterly abolish the whole body of sin; and that as *he* is made partaker of the Death of thy Son, *he* may also be partaker of his resurrection; so that finally with the residue of thy Holy Church, *he* may be an inheritor of thine everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

Then all standing up, the Minister shall make this Exhortation to the Godfathers and Godmothers.

FOrasmuch as *this Child* hath promised by you *his* sureties, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your parts and duties to see that *this Infant* be taught, so soon as *he* shall be able to learn, what a solemn vow, promise and profession *he* hath here made by you. And that *he* may know

know these things the better, ye shall call upon *him* to hear Sermons, and chiefly ye shall provide that *he* may learn the Creed, the Lords Prayer, and the Ten Commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his souls health; and that *this Child* may be virtuously brought up to lead a godly and a Christian life; remembering alway, that Baptism doth represent unto us our prefeſſion, which is to follow the example of our Saviour Chriſt, and be made like unto him; that as he died, and roſe again for us; ſo ſhould we, who are baptized, die from ſin, and riſe again unto righteouſneſs, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godlineſs of living.

But if they which bring the Infant to the Church do make ſuch uncertain Answers to the Priests Questions, as that it cannot appear that the Child was baptized with Water, In the Name of the Father, and of the Son, and of the holy Ghoſt (which are eſſential Parts of Baptiſm) then let the Priſt baptize it in the Form before appointed for publick Baptiſm of infants; ſaving that at the dipping of the Child in the Font, he ſhall uſe this Form of words:

IF thou art not already baptized, N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

The

The MINISTRATION of BAPTISM to such
as are of riper Years, and able to answer for themselves.

WHEN any such Persons as are of riper Years are to be baptized, timely Notice shall be given to the Bishop, or whom he shall appoint for that purpose, a Week before at the least, by the Parents, or some other discreet Persons; that so due care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and fasting for the receiving of this holy Sacrament.

And if they shall be found fit, then the Godfathers and Godmothers (the People being assembled upon the Sunday or Holy-day appointed) shall be ready to present them at the Font, immediately after the Second Lesson, either at Morning or Evening Prayer, as the Curate in his discretion shall think fit.

And standing there, the Priest shall ask whether any of the Persons here presented be baptized, or no: If they shall answer, No: then shall the Priest say thus,

DEarly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate, and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these persons* that, which by nature, *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's Holy Church, and be made lively members of the same.

Then shall the Priest say,

Let us Pray.

(And here all the Congregation shall kneel.)

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify the element of
Water

Water to the mystical washing away of sin ; We beseech thee, for thine infinite mercies, that thou wilt mercifully look upon *these* thy *Servants* ; wash *them*, and sanctify *them* with the Holy Ghost ; that *they* being delivered from thy wrath, may be received into the Ark of Christ's Church ; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world, that finally *they* may come to the land of everlasting life ; there to reign with thee world without end, through Jesus Christ our Lord. *Amen.*

A Lmighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead ; We call upon thee for *these persons* ; that *they* coming to thy holy Baptism, may receive remission of *their* sins by spiritual regeneration. Receive *them*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive ; seek, and ye shall find ; knock, and it shall be opened unto you : So give now unto us that ask ; let us that seek, find ; open the gate unto us that knock ; that *these persons* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal Kingdom which thou hast promised by Christ our Lord. *Amen.*

Then shall the People stand up, and the Priest shall say,

Hear the words of the Gospel written by Saint *John*, in the third Chapter, beginning at the first Verse :

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God ; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old ? Can he enter the second time into his mother's womb, and be born ? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he

he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

After which he shall say this Exhortation following:

Beloved, ye hear in this Gospel the expresse words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this Sacrament, where it may be had. Likewise immediately before his ascension into heaven (as we read in the last Chapter of Saint Marks Gospel) he gave command to his disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. Which also sheweth unto us the great benefit we reap thereby. For which cause Saint Peter the Apostle, when upon his first preaching of the Gospel many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied and said unto them, Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them, saying, Save yourselves from this untoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ. Doubt ye not therefore, but earnestly believe, that he will favourably receive *these* present *Persons*, truly repenting and coming unto him by faith; that he will grant *them* remission of *their* sins, and bestow upon *them* the Holy Ghost; that he will give *them* the blessing of eternal life, and make *them* partakers of his everlasting kingdom. Where-

Wherefore we being thus persuaded of the good will of our heavenly Father towards *these Persons*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks to him, and say,

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee; Increase this knowledge, and confirm this faith in us evermore: Give thy Holy Spirit to *these Persons*, that they may be born again, and be made heirs of everlasting salvation; through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen.

Then the Priest shall speak to the Persons to be baptized on this wise:

Well-Beloved, who are come hither desiring to receive holy Baptism, ye have heard how the congregation hath prayed that our Lord Jesus Christ would vouchsafe to receive you and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his holy word to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, ye must also faithfully for your part promise in the presence of these your witnesses, and this whole Congregation, that ye will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

Then shall the Priest demand of each of the Persons to be baptized, severally, these Questions following.

Quest. **D**OST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, nor be led by them?

Ans. I renounce them all.

Quest. **D**OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the Flesh; and everlasting life after death?

Ans. All this I stedfastly believe.

Quest. **W**ILT thou be baptized in this Faith?

Ans. That is my desire.

Quest. **W**ILT thou then obediently keep Gods holy will and commandments, and walk in the same all the days of thy life?

Ans. I will endeavour so to do, God being my helper.

Then shall the Priest say,

O Merciful God, grant that the old Adam in *these Persons* may be so buried, that the new man may be raised up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and strength to have victory, and to triumph against the devil, the world, and the flesh. *Amen.*

Grant that *they* being here dedicated to thee by our Office and Ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live and govern all things, world without end. *Amen.*

Almighty

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghost; Regard, we beseech thee, the supplications of this Congregation; sanctify this water to the mystical washing away of sin: and grant that *the Persons* now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen,*

Then shall the Priest take each Person to be baptized, by the Right Hand, and placing him conveniently by the Font, according to his discretion, shall ask the Godfathers and Godmothers the Name; and then shall dip him in the water, or pour water upon him, saying,

NI baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Priest say,

WE receive this Person into the Congregation of Christs flock, and * do sign him with the sign of the Cross, in token that hereafter
 * *Here the Priest shall make a Cross upon the Persons forehead.*
 he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil; and to continue Christs faithful soldier and servant unto his lifes end. *Amen.*

Then shall the Priest say,

Seeing now, dearly beloved brethren, that *these Persons* are regenerate, and grafted into the body of Christs Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

Then shall be said the Lords Prayer, all kneeling.

OUR Father which art in heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth,

earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

WE yield thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these Persons*; that being now born again, and made *heirs* of everlasting salvation, through our Lord Jesus Christ, *they* may continue thy *servants*, and attain thy promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly. Amen.

Then all standing up, the Priest shall use this Exhortation following; speaking to the Godfathers and Godmothers first:

FOrasmuch as *these Persons* have promised in your presence, to renounce the devil and all his works, to believe in God, and to serve him; ye must remember that it is your part and duty to put *them* in mind what a solemn vow, promise, and profession *they* have now made before this congregation, and especially before you *their* chosen witnesses. And ye are also to call upon *them* to use all diligence to be rightly instructed in Gods holy Word, that so *they* may grow in grace, and in the knowledge of our Lord Jesus Christ; and live godly, righteously, and soberly in this present world.

(And then speaking to the new baptized Persons, he shall proceed and say,)

AND as for you, who have now by baptism put on Christ, it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your Christian calling, and as becometh the children of light: remembering always that Baptism representeth unto us our profession; which is, to follow the example of our Saviour Christ, and to be made like unto him; that as he died, and rose again for us; so should we, who are baptized, die from sin, and rise again unto

unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living.

It is expedient that every Person, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the holy Communion.

If any Persons not baptized in their Infancy, shall be brought to be baptized before they come to Years of Discretion to answer for themselves; it may suffice to use the Office for Publick Baptism of Infants, or (in case of extreme danger) the Office for Private Baptism, only changing the word (Infant) for (Child or Person) as Occasion requireth.

A CATECHISM; that is to say, An INSTRUCTION to be learned of every Person, before he be brought to be confirmed by the Bishop.

Question.

WHAT is your Name?

Ans. N. or M.

Quest. Who gave you this Name?

Ans. My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the Child of God, and an inheritor of the kingdom of Heaven.

Quest. What did your Godfathers and Godmothers then for you?

Ans. They did promise and vow three things in my Name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

Quest. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Ans. Yes verily; and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lifes end.

Cate-

Catechist. Rehearse the Articles of thy belief.

Answer.

I Believe in God the Father Almighty, Maker of Heaven and earth :

And in Jesus Christ his only Son our Lord ; Who was conceived by the Holy Ghost, Born of the Virgin Mary ; Suffered under Pontius Pilate, was crucified, dead, and buried, He descended into Hell ; The third day he rose again from the dead ; He ascended into Heaven, and sitteth on the right hand of God the Father Almighty ; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The holy Catholick Church ; The Communion of Saints ; the forgiveness of sins ; The resurrection of the body ; and the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy Belief ?

Answer. First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be ?

Answer. Ten.

Quest. Which be they ?

Answer.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy

thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his Name in vain.

IV. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these commandments ?

Answ. I learn two things : My duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God ?

Answ. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, and with all my soul, and with all my strength ; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word ; and to serve him truly all the days of my life.

Quest.

Quest. What is thy duty towards thy Neighbour ?

Ans. My duty towards my Neighbour is to love him as myself, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the king, and all that are put in authority under him. To submit myself to all my governors, teachers, spiritual pastors and masters. To order myself lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil-speaking, lying and slandering. To keep my body in temperance, soberness, and chastity. Not to covet nor desire other mens goods ; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lords prayer.

Answer.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation ; but deliver us from evil. Amen.

Quest. What desirest thou of God in this Prayer ?

Ans. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies ; and that he will be merciful unto us, and forgive us our sins ; and that it will please him to save and defend us in all dangers ghostly and bodily ; and that he will keep

keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ: And therefore I say, Amen. So be it.

Question.

HOW many Sacraments hath Christ ordained in his Church?

Ans. Two only, as generally necessary to salvation; that is to say, Baptism and the Supper of the Lord.

Quest. What meanest thou by this word *Sacrament*?

Ans. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Ans. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign or form in Baptism?

Ans. Water: wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Quest. What is the inward and spiritual grace?

Ans. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Ans. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Ans. Because they promise them both by their sureties: which promise when they come to age, themselves are bound to perform.

Quest. Why was the Sacrament of the Lords Supper ordained?

Ans. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Quest. What is the outward part or sign of the Lords Supper?

Ans. Bread and Wine, which the Lord hath commanded to be received.

Quest. What is the inward part, or thing signified?

Ans. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lords Supper.

Quest. What are the benefits whereof we are partakers thereby?

Ans. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Quest. What is required of them who come to the Lords Supper?

Ans. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

The Curate of every Parish shall diligently upon Sundays and Holy-days, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

And all Fathers, Mothers, Masters, and Damas, shall cause their Children, Servants, and Apprentices (which have not learned their Catechism) to come to the Church at the Time appointed, and obediently to hear, and be ordered by the Curate, until such Time as they have learned all that is here appointed for them to learn.

So soon as Children are come to a competent Age, and can say in their Mother Tongue, the Creed, the Lords Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a God-mother, as a witness of their Confirmation.

And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring or send in Writing, with his Hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be Confirmed. And if the Bishop approve of them, he shall Confirm them in manner following.

The

The Order of CONFIRMATION, or laying on of Hands upon those that are baptized, and come to Years of Discretion.

Upon the Day appointed, all that are to be then confirmed, being placed, and standing in order before the Bishop; he (or some other Minister appointed by him) shall read this Preface following:

TO the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer such other Questions, as in the short Catechism are contained: Which Order is very convenient to be observed; to the end that children being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratify and confirm the same; and also promise, that, by the grace of God, they will evermore endeavour themselves faithfully to observe such things as they, by their own confession, have assented unto.

Then shall the Bishop say.

DO ye here in the presence of God, and of this Congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe and to do all those things which your Godfathers and Godmothers then undertook for you?

And every one shall audibly answer, I do.

The Bishop.

OUR help is in the Name of the Lord;
Answer. Who hath made heaven and earth.
Bishop. Blessed be the Name of the Lord,
Answer. Henceforth world without end.

Bishop.

Bishop. Lord, hear our prayers;

Answer. And let our cry come unto thee.

Bishop. Let us pray.

ALmighty and everliving God, who has vouchsafed to regenerate these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever.

Amen.

Then all of them in order kneeling before the Bishop, he shall lay his Hand upon the Head of every one severally, saying.

DEfend, O Lord, this thy child, [or *this thy Servant*] with thy heavenly grace; that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting Kingdom. *Amen.*

Then shall the Bishop say.

The Lord be with you.

Answer. And with thy spirit.

And all kneeling down the Bishop shall add.

Let us pray.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses; As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

And this Collect.

ALmighty and everlasting God, who makest us both to will and to do those things that be good and acceptable unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom
(after

(after the example of thy holy Apostles) we have now laid our hands; to certify them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life, through our Lord Jesus Christ; who, with thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Then the Bishop shall bless them, saying thus:

THE blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

And there shall you be admitted to the holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.

The Form of Solemnization of MATRIMONY.

First the Banns of all that are to be married together, must be published in the Church; Three severall Sundays or Holy-days, in the Time of Divine Service, immediately before the Sentence for the Offertory; the Curate saying after the accustomed Manner.

I Publish the Banns of Marriage between M. of --- and N. of ---. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it; This is the first [*second or third*] time of asking,

And

And if the Persons that are to be married; dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being Twice asked, from the Curate of the other Parish.

At the Day and Time appointed for Solemnization of Matrimony the Persons to be married shall come into the Body of the Church with their Friends and Neighbours; and there standing together, the Man on the Right Hand, and the Woman on the Left, the Priest shall say,

DEarly beloved, we are gathered together here in the sight of God, and in the face of this Congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable Estate, instituted of God in the time of man's innocency; signifying unto us the mystical union that is betwixt Christ and his Church: which holy Estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee; and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, to satisfy mens carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.

Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity: Into which holy Estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking to the Persons that shall be married, he shall say,

I Require and charge you both (as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it: For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

At which day of marriage, if any man do alledge and declare any impediment why they may not be coupled together in matrimony, by God's law, or the laws of this realm; and will be bound, and sufficient sureties with him, to the Parties, or else put in a Caution (to the full value of such Charges as the Persons to be married do thereby sustain) to prove his Allegation; then the solemnization must be deferred, until such Time as the Truth be tried.

If no impediment be alledged, then shall the Curate say unto the man,

N. WILT thou have this Woman to thy wedded Wife, to live together after God's ordinance, in the holy Estate of Matrimony? Wilt thou love her, comfort her, honour and keep her in sickness and in health, and forsaking all other, keep thee only unto her, so long as ye both shall live?

The Man shall Answer, I will.

Then shall the Priest say unto the Women,

N. WILT thou have this Man to thy wedded Husband, to live together after God's ordinance, in the holy Estate of Matrimony? Wilt thou obey him, serve him, love, honour, and keep him in sickness and in health; and forsaking all other, keep thee only unto him, so long as ye both shall live?

The Woman shall Answer, I will.

Then shall the Minister say,

Who giveth this Woman to be married to this Man?

Then

Then shall they give their Troth to each other in this Manner.

The Minister receiving the Woman at her Father's or Friend's Hand, shall cause the Man with his Right Hand to take the Woman by her Right Hand, and to say after him, as followeth:

I N. take thee N. to my wedded Wife, to have and to hold from this day forward, for better for worse; for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my Troth.

Then shall they loose their Hands, and the Woman with her Right Hand taking the Man by his Right Hand, shall likewise say, after the Minister:

I N. take thee N. to my wedded Husband, to have and to hold, from this day forward, for better for worse; for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my Troth.

Then shall they again loose their Hands, and the Man shall give unto the Woman a Ring, laying the same upon the Book, with the accustomed Duty to the Priest and Clerk. And the Priest taking the Ring, shall deliver it unto the Man, to put it upon the Fourth Finger of the Woman's Left Hand: And the Man holding the Ring there; and taught by the Priest, shall say;

WITH this Ring I thee wed, with my Body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Man leaving the Ring upon the Fourth Finger of the Woman's Left Hand, they shall both kneel down, and the Minister shall say;

Let us pray.

O Eternal God, Creator and Preserver of all mankind; Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these Persons may surely perform and keep the vow and covenant betwixt them made (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

Then

Then shall the Priest join their Right Hands together, and say,

Those whom God hath joined together, let no man put asunder.

Then shall the Minister speak unto the People:

FOrasmuch as N. and N. have consented together in holy Wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their Troth either to other, and have declared the same by giving and receiving of a Ring, and by joining of Hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost.
Amen.

And the Minister shall add this Blessing:

GOD the Father, God the Son, God the Holy Ghost, bless preserve, and keep you: the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

Then the Minister or Clerks going to the Lord's Table, shall say or sing this Psalm following:

Beati omnes, Psal. cxx. i.

BLessed are all they that fear the Lord: and walk in his ways.

For thou shalt eat the labour of thine hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine: upon the walls of thine house.

Thy children like the olive-branches: round about thy table:

Lo, thus shall the man be blessed: that feareth the Lord.

The Lord from out of Sion shall so bless thee: that thou shalt see Jerusalem in prosperity all thy life long;

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glory be to the Father, &c.

As it was in the, &c.

Or this Psalm,

Deus miseratur. Psal. lxxvii.

GOD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God: yea, let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the World shall fear him.

Glory be to the Father, &c.

As it was in the, &c.

The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his Face towards them, shall say,

Lord have mercy upon us.

Answer. Christ have mercy upon us.

Minister. Lord have mercy upon us:

OUR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

Minister. O Lord, save thy servant, and thy handmaid;

Answer. Who put their trust in thee.

Minister. O Lord, send them help from thy holy place;

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister.

Minister. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister.

O GOD of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts; that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them. And as thou didst send thy blessing upon Abraham and Sarah, to their great comfort; so vouchsafe to send thy blessing upon these thy servants; that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. *Amen,*

This Prayer next following shall be omitted, where the Woman is past Child-bearing.

O Merciful Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee assist with thy blessing these two persons; that they may both be fruitful in procreation of Children, and also live together so long in godly love and honesty, that they may see their Children christianly and virtuously brought up, to thy praise and honour, through Jesus Christ our Lord. *Amen.*

O God, who by thy mighty power hast made all things of nothing, who also (after other things set in order) didst appoint, that out of Man (created after thine own image and similitude) Woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those, whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent Mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants; that both this Man may love his Wife according to thy Word (as Christ did love his spouse the Church, who gave himself for it, loving and cherishing it, even as his own flesh)

flesh) and also that this Woman may be loving and amiable, faithful and obedient to her Husband; and in all quietness, sobriety and peace, be a follower of holy and Godly Matrons. O Lord, bless them both, and grant them to inherit thy everlasting Kingdom, through Jesus Christ our Lord.

Amen.

Then shall the Priest say,

ALmighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in Marriage; pour upon you the riches of his grace; sanctify and bless you; that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

After which, if there be no Sermon declaring the Duties of Man and Wife, the Minister shall read as followeth:

ALL ye that are married, or that intend to take the holy Estate of Matrimony upon you, hear what the holy Scripture doth say as touching the duty of Husbands towards their Wives, and Wives towards their Husbands:

Saint Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men: Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their Wives as their own bodies: he that loveth his wife, loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his Father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you, in particular, so love his wife, even as himself.

Ephes. v. 25.

Like-

Likewise the same St. Paul, writing to the Colossians, speaketh thus to all men that are married: Husbands, love your Wives, and be not bitter against them. *Col. iii. 19.*

Hear also what Saint Peter, the Apostle of Christ, who was himself a married man; saith unto them that are married: Ye Husbands, dwell with your Wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. *1 S. Pet. iii. 7.*

Hitherto ye have heard the duty of the Husband toward the Wife. Now likewise ye Wives, hear and learn your duties toward your Husbands, even as it is plainly set forth in holy Scripture.

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus: Wives, submit yourselves unto your own Husbands, as unto the Lord. For the Husband is the head of the Wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the Wives be to their own Husbands in every thing. And again he saith, Let the Wife see that she reverence her Husband. *Ephes. v. 22.*

And in his Epistle to the Colossians, Saint Paul giveth you this short Lesson: Wives, submit yourselves unto your own Husbands, as it is fit in the Lord. *Col. iii. 18.*

Saint Peter also doth instruct you very well, thus saying: Ye Wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the Wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy Women also who trusted in God adorned themselves, being in subjection unto their own Husbands, even as Sarah obeyed Abraham, calling him Lord: whose daughters ye are as long as ye do well, and are not afraid with any amazement. *1 S. Pet. iii. 1.*

It is convenient, that the new married Persons should receive the holy communion at the Time of their Marriage, or at the first Opportunity after their Marriage.

The ORDER for the
VISITATION of the SICK.

When any Person is sick, Notice shall be given thereof to the Minister of the Parish; who coming into the sick Person's House, shall say,

PEACE be to this House, and to all that dwell in it.

When he cometh into the sick Man's Presence, he shall say, kneeling down.

Remember not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood; and be not angry with us for ever.

Answer. Spare us, good Lord;

Then the Minister shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Which putteth his trust in thee.

Minister. Send him help from thy holy place,

Answer. And evermore mightily defend him.

Minister. Let the enemy have no advantage of him;

Answer. Nor the wicked approach to hurt him.

Minister. Be unto him, O Lord, a strong tower,

Answer. From the face of his enemy.

Minister.

Minister. O Lord, hear our prayers ;

Ans. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy ; give *him* comfort and sure confidence in thee ; defend *him* from the danger of the enemy ; and keep *him* in perpetual peace and safety, through Jesus Christ our Lord. Amen.

HEAR us, Almighty, and most merciful God and Saviour ; extend thy accustomed goodness to this thy servant, who is grieved with sickness. Sanctify, we beseech thee, this thy Fatherly correction to *him* ; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance : That if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in thy fear, and to thy glory ; or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

Then shall the Minister exhort the sick Person after this Form, or other like :

DEARLY beloved, know this, that Almighty God, is the Lord of life and death, and of all things to them pertaining ; as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you ; whether it be to try your patience for the example of others, and that your faith may be found, in the day of the Lord, laudable, glorious, and honourable, to the increase of glory, and endless felicity ; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father ; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake ; and render unto him humble thanks for his Fatherly visita-

visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

If the Person visited be very sick, then the Curate may end his Exhortation in this place, or else proceed.

TAKE therefore in good part the chastisement of the Lord : For (as St Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth not ? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence : shall we not much rather be in subjection unto the Father of Spirits, and live ? For they verily for a few days chastened us after their own pleasure ; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain ; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ ; and our door to enter into eternal life, is gladly to die with Christ ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of God to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged without respect of persons ; I require you to examine yourself and your estate, both toward God and man ; so that accusing and condemn-
 ing

ning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the Faith, saying thus,

DOST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of saints; the remission of sins; the resurrection of the flesh; and everlasting life after death?

The sick Person shall answer.

All this I stedfastly believe.

Then shall the Minister examine whether he repent him truly of his sins; and be in charity with all the world: exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him toen be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him, for the better discharging of his Conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates whilst they are in health.

These words before rehearsed, may be said before the minister begin his Prayer, as he shall see cause.

The Minister should not omit earnestly to move such sick Persons as are of ability, to be liberal to the poor.

Here shall the sick Person be moved to make a special Confession of his sins, if he feel his Conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort;

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

And then the Priest shall say the Collect following.

Let us pray.

O Most merciful God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins? but strengthen *him* with thy blessed Spirit; and when thou art pleased to take *him* hence, take *him* unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

Then shall the Minister say this Psalm.

Inte, Domine, speravi. Psal. 71.

IN thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through

Through thee have I been holden up ever since I was born : thou art he that took me out of my mother's womb ; my praise shall alway be of thee.

I am become as it were a monster unto many : but my sure trust is in thee.

O let my mouth be filled with thy praise : that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age : forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying : God hath forsaken him, persecute him, and take him ; for there is none to deliver him.

Go not far from me, O God : my God, haste thee to help me.

Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now : therefore will I tell of thy wonderful works.

Forsake me not, O God, in mine old age, when I am gray-headed : until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done : O God, who is like unto thee ?

Glory be to the Father, &c.

As it was in the, &c.

Adding this,

O Saviour of the world, who by thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech thee, O Lord, Then

Then shall the Minister say,

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom thou mayst receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

And after that shall say,

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee, The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace both now and evermore. *Amen.*

A Prayer for a sick Child.

O Almighty God, and merciful Father, to whom alone belong the issues of life and death; look down from heaven, we humbly beseech thee, with the eyes of mercy upon this Child now lying upon the bed of sickness: visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies sake. That if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

A Prayer for a sick Person, when there appeareth small hope of recovery.

O Father of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy

thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus, that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen.' We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ thine only Son, our Lord and Saviour, Amen.

A commendatory Prayer for a sick Person at the point of departure.

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant; our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us, who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ, thine only Son our Lord. Amen.

A Prayer for Persons troubled in mind or in conscience.

O Blessed Lord, the Father of mercies, and the God of all comforts, we beseech thee look down in pity and

and compassion upon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures might have hope; give *him* a right understanding of *himself*, and of thy threats and promises, that *he* may neither cast away *his* confidence in thee, nor place it any where but in thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of thy countenance upon *him*, and give *him* peace, through the merits and mediation of Jesus Christ our Lord, Amen.

The COMMUNION of the SICK.

FOrasmuch as all mortal Men be subject to many sudden Perils, Diseases and Sickneses, and ever uncertain what time they shall depart out of this life; therefore to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of Pestilence, or other infectious Sicknesse) exhort their Parishoners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick Person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Curate, signifying also how many there are to communicate with him (which shall be three, or two at the least) and having a convenient place in the sick Man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.

The Collect.

Almighty everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have
mercy

mercy upon this thy servant visited with thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health (if it be thy gracious will) and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The Epistle. Heb. 12. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth, he chasteneth; and scourgeth every Son whom he receiveth.

The Gospel. St John 5. 24.

Verily, verily I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words (*Ye that do truly, &c.*)

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick Person.

But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his blood for his redemption, earnestly remembering the Benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his souls health, although he do not receive the Sacrament with his mouth.

When the sick Person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm (*In thee, O Lord, have I put my trust, &c.*) and go straight to the Communion.

In the time of the Plague, Sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

The



The O R D E R for the B U R I A L of the D E A D.

Here is to be noted, That the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent Hands upon themselves.

The Priests and Clerks meeting the Corps at the Entrance of the Church-yard, and going before it, either into the Church, or towards the Grave, shall say or sing.

I Am the resurrection, and the life, saith the Lord: He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. *S. John. xi. 25. 26.*

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body; yet in my flesh shall I see God whom I shall see for myself, and mine eyes shall behold, and not another. *Job xix. 25, 26, 27.*

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. *1 Tim. vi. 7. Job i. 21.*

After they are come into the Church, shall be read one or both of these Psalms following.

Dixi, Custodiam. Psalm 39.

I Said, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

Lord, let me know my end, and the number of my days: that I may be certified how long I have to live.

Behold.

Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

I became dumb, and opened not my mouth : for it was thy doing.

Take thy plague away from me : I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee : and a sojourner, as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

Glory be to the Father, &c.

As it was in the, &c.

Domine, refugium. Psalm xc.

LORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as asleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure: and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten, and though men be so strong, that they come to fourscore years: yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days: that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again, now after the time that thou hast plagued us: and for the years wherein we have suffered adversity.

Shew thy servants thy work: and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handy-work.

Glory be to the Father, &c.

As it was in the, &c.

Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1 Cor. 15. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits

fruits; afterward they that are Christs, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? Let us eat and drink, for to morrow we die. Be not deceived; evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. These are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; It is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural

tural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual: but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory, through our Lord Jesus Christ. Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

When they come to the Grave, while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing,

MAN that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet,

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death,

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then while the earth shall be cast upon the Body by some standing by, the Priest shall say,

FOrasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

Then shall be said or sung,

I Heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead which die in the Lord; even so saith the Spirit; for they rest from their labours. *Rev. 14. 13.*

Then the Priest shall say,

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls

souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give the hearty thanks, for that it hath pleased thee to deliver this our *brother* out of the miseries of this sinful world; beseeching thee that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and blest, both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

The Collect:

O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth, shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally; who also hath taught us (by his holy Apostle Saint Paul) not to be sorry as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our *brother* doth, and that at the general resurrection in the last day we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and redeemer. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

The



The Thanksgiving of Women after Child-birth, commonly called, *The Churching of Women.*

The Women at the usual time after her Delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,

FOrasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of Child-birth, you shall therefore give hearty thanks unto God, and say,

(Then shall the Priest say the 116 Psal.) Dilexi, quoniam.

I Am well pleased: that the Lord hath heard the voice of my prayer.

That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gracious is the Lord, and righteous: yea, our God is merciful.

The Lord preserveth the simple: I was in misery, and he helped me.

Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

I will walk before the Lord: in the land of the living.

I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

I will receive the cup of salvation: and call upon the Name of the Lord.

I will

I will pay my vows now in the presence of all his people :
in the courts of the Lord's house, even in the midst of thee,
O Jerusalem. Praise the Lord.

Glory be to the Father, &c.

As it was in the, &c.

Or Psal. 127. Nisi Dominus.

EXcept the Lord build the house : their labour is but lost
that build it.

Except the Lord keep the city : the watchmen waketh
but in vain.

It is but lost labour that ye haste to rise up early, and
so late take rest, and eat the bread of carefulness : for so he
giveth his beloved sleep.

Lo, children and the fruit of the womb : are an heritage
and gift that cometh of the Lord.

Like as the arrows in the hand of the giant : even so are
the young children.

Happy is the man that hath his quiver full of them :
they shall not be ashamed when they speak with their ene-
mies in the gate.

Glory be to the Father, &c.

As it was in the, &c.

Then shall the Priest say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven ; Hallowed be thy
Name. Thy kingdom come. Thy will be done in
earth, as it is in heaven. Give us this day our daily bread.
And forgive us our trespasses, as we forgive them that tres-
pass against us. And lead us not into temptation ; but
deliver us from evil : For thine is the kingdom, and the
power, and the glory, for ever and ever. Amen.

Minister. O Lord, save this woman thy servant ?

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower,

Answer.

Ans. From the face of her enemy.

Minister. Lord, hear our prayer.

Ans. And let our cry come unto thee.

Minister. Let us pray.

O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father that she through thy help may both faithfully live, and walk according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

The woman that cometh to give her Thanks, must offer accustomed Offerings; and if there be a Communion, it is convenient that she receive the holy Communion.

A COMMINATION, or denouncing of God's Anger and Judgments against Sinners, with certain Prayers to be used on the First day of Lent, and at other times as the Ordinary shall appoint.

After Morning Prayer, the Litany ended according to the accustomed manners the Priest shall in the Reading-peru or Pulpit, say,

Brethren, in thee primitive Church there was a godly discipline, that at the beginning of Lent, such persons as stood convicted of notorious sin, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof (until the said discipline may be restored again, which is much to be wished) it is thought good, that at this time (in the presence of you all) should be read the general sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every sentence, *Amen*: To the intent that being

admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance, and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

Cursed is the man that maketh any carved or molten image, to worship it. *Deut. 27. 15.*

And the People shall answer and say, Amen.

Minister. Cursed is he that curseth his father or mother. *ve. 16.*

Answer. Amen.

Minister. Cursed is he that removeth his neighbours landmark. *ver. 17.*

Answer. Amen.

Minister. Cursed is he that maketh the blind to go out of his way. *ver. 18.*

Answ. Amen.

Minister. Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow. *ver. 19.*

Answer. Amen.

Minister. Cursed is he that smiteth his neighbour secretly. *ver. 24.*

Answ. Amen.

Minister. Cursed is he that lieth with his neighbours wife. *Lev. 20. 10.*

Answ. Amen.

Minister. Cursed is he that taketh reward to slay the innocent. *Deut. 27. 25.*

Answ. Amen.

Minister. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord. *Jer. 17. 5.*

Answ. Amen.

Minister. Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners. *St Matth. 25. 41. 1 Cor. 6. 9, 10.*

Answ. Amen.

Minister.

Minister.

NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God, let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the ax put unto the root of the trees; so that every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn, but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves, which despised the goodness, patience, and long-sufferance of God, when he called them continually to repentance. Then shall they call upon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me; and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock, when the door shall be shut; and too late to cry for mercy, when it is the time of justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go ye cursed into the fire everlasting, which

is prepared for the devil and his angels. Therefore, brethren take we heed betime, while the day of salvation lasteth; for the night cometh when none can work: But let us, while we have the light, believe in the light, and walk as children of the light, that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment: and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow: and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction. Cast away from you all your ungodliness that ye have done; make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel; seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we will submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious benediction of his Father, commanding us to take possession of his glorious kingdom: unto which he vouchsafe to bring us all, for his infinite mercy. Amen.

Then

Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the Place where they are accustomed to say the Litany) shall say this Psalm.

Misereere mei, Deus. Psal. 51.

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness : and cleanse me from my sin.

For I acknowledge my faults : and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness ; that the bones which thou hast broken may rejoice.

Turn thy face from my sins : and put out all my misdeeds.

Make me a clean heart, O God : and renew a right spirit within me.

Cast me not away from thy presence : and take not thy Holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked ; and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father, &c.

As it was in the, &c.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. *Amen.*

Minister. O Lord, save thy servants ;

Answ. That put their trust in thee.

Minister. Send unto them help from above ;

Answ. And evermore mightily defend them.

Minister. Help us, O God, our Saviour.

Answ. And for the glory of thy Name deliver us ; be merciful to us sinners, for thy Names sake.

Minister. O Lord, hear our prayer,

Answ. And let our cry come unto thee.

Minister. Let us pray,

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins unto thee ; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen.*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made, who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved ; Mercifully forgive us our trespasses ; receive and comfort us, who

who are grieved and wearied with the burden of our sins. Thy property is always to have mercy ; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people whom thou hast redeemed ; enter not into judgment with thy servants, who are vile earth, and miserable sinners ; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of all our faults ; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

Then shall the people say this that followeth, after the Minister :

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

Then the Minister alone shall say,

THE Lord bless us, and keep us ; the Lord lift up the light of his countenance upon us, and give us peace now and for evermore. *Amen.*

T H E

1 A

T H E
P S A L T E R . O R P S A L M S
O F
D A V I D ,

Pointed as they are to be sung or said in CHURCHES.

THE FIRST DAY.
M O R N I N G P R A Y E R .

Psalm i. *Beatus vir, qui non abiit.*

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water-side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look, whatsoever he doeth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff which the wind scattereth away from the face of the earth.

6 Therefore the ungodly, shall not be able to stand in the judgement: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish

P R A C T I C A L O B S E R V A T I O N S .

[Psalm i.] In this psalm we are taught; 1. That one mark of a good man is, that he shun all intercourse with the wicked and ungodly; that he observe none of their false maxims, imitate none of their disorders, and that he make his chief pleasure consist in meditating upon and keep-
ing

Pſalm ii. *Quare fremuerunt gentes?*

WHY do the heathen ſo furiously rage together : and why do the people imagine a vain thing ?

2 The kings of the earth ſtand up, and the rulers take counſel together : againſt the Lord, and againſt his Anointed,

3 Let us break their bonds aſunder : and caſt away their cords from us.

4 He that dwelleth in heaven, ſhall laugh them to ſcorn : the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath : and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath ſaid unto me : Thou art my Son, this day have I begotten thee.

8 Deſire of me, and I ſhall give thee the heathen for thine inheritance : and the utmoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruife them with a rod of iron : and break them in pieces like a potter's veſſel.

10 Be wiſe now therefore, O ye kings : be learned, ye that are judges of the earth.

11 Serve the Lord in fear : and rejoice unto him with reverence.

12 Kiſs the Son, leſt he be angry, and ſo ye periſh from the right way : if his wrath be kindled (yea, but a little) bleſſed are all they that put their truſt in him.

PRACTICAL OBSERVATIONS.

ing the law of God. 2. That the righteous are perfectly happy ; that the Lord knows and bleſſes them, and makes them proſper. 3. That the wicked will not eſcape his vengeance ; and that, ſooner or later, they will fall into the utmoſt miſeries.

Pſal. ii.] The confidence which David manifeſts in this pſalm, ſhews, in general, that attempts againſt the deſigns of God are vain ; that what he has decreed will always come to paſs ; and that nothing can hurt thoſe whom he loves and has promiſed to bleſs. But the application which the apoſtles make to our Lord of theſe words, " Thou art my Son, this day have I begotten thee," leads us more eſpecially to conſider this pſalm as it relates to the kingdom of Jeſus Chriſt, the Son of God, which has been eſtabliſhed in the world, in ſpite of all oppoſition from kings and the great

Pſalm iii. Domine, quid multiplicati?

LORD, how are they increas'd that trouble me : many are they that riſe againſt me.

2 Many one there be that ſay of my ſoul : There is no help for him in his God.

3 But thou, O Lord, art my defender : thou art my worſhip, and the liſter up of my head.

4 I did call upon the Lord with my voice : and he heard me out of his holy hill.

5 I laid me down and ſlept, and roſe up again : for the Lord ſuſtained me.

6 I will not be afraid for ten thouſands of the people : that have ſet themſelves againſt me round about.

7 Up, Lord, and help me, O my God : for thou ſmiteſt all mine enemies upon the cheek-bone ; thou haſt broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord, and thy bleſſing is upon thy people.

Pſalm iv. Cum invocarem.

HEAR me when I call, O God of my righteouſneſs : thou haſt ſet me at liberty, when I was in trouble ; have mercy upon me, and hearken unto my prayer.

2 O ye ſons of men, how long will ye blaſpheme mine honour : and have ſuch pleaſure in vanity, and ſeek after leaſing ?

3 Know this alſo, that the Lord hath choſen to himſelf the man that is godly : when I call upon the Lord, he will hear me.

PRACTICAL OBSERVATIONS.

men of the earth, and will ſubſiſt for ever. And ſince this kingdom is eſtabliſhed among us, and we have the happineſs to be Chriſt's ſubjects, let us ſubmit ourſelves to this glorious King ; let us ſerve him with humility and joy ; let us dread expoſing ourſelves to his wrath ; and let us place all our truſt and confidence in his favour and protection.

[Pſal. iii.] David's firm confidence in God, when purſued by his ſon Abſalom, teaches us, that a man who fears God may be reduced to great extremities ; but that, whatever condition he is in, he is eaſy and full of truſt ; that he fears not men, having God on his ſide ; that he riſes up and lies down with confidence, and always depends upon the divine aſſiſtance, even in the greateſt dangers.

P R A C.

4 Stand in awe, and sin not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : Who will shew us any good ?

7 Lord, lift thou up : the light of thy countenance upon us.

8 Thou hast put gladness in my heart : since the time that their corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest : for it is thou, Lord, only that makest me dwell in safety.

Psal. v. *Verba mea auribus.*

Ponder my words, O Lord : consider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God : for unto thee will I make my prayer :

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickedness : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speak leasing : the Lord will abhor both the blood-thirsty and deceitful man.

7 But as for me, I will come into thine house, even upon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord, in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickedness.

PRACTICAL OBSERVATIONS.

[Psal. iv.] We learn from this psalm, 1. That good men always apply to God in their distress. 2. That the enterprises formed against those whom God favours, are in vain, and without effect. 3. That worldly men seek after nothing but the advantages of this life, but that the righteous aspire after the favour of God ; that his favour is all their happiness, and all their security ; and fills their hearts with more joy, even under the greatest afflictions, than worldly men feel in their greatest plenty and prosperity.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy thou them, O God ; let them perish through their own imaginations : cast them out in the multitude of their ungodliness ; for they have rebelled against thee.

12 And let all them that put their trust in thee rejoice : they shall ever be giving of thanks, because thou defendest them ; they that love thy Name, shall be joyful in thee ;

13 For thou, Lord, wilt give thy blessing unto the righteous : and with thy favourable kindness wilt thou defend him as with a shield.

EVENING PRAYER.

Psal. vi: *Domine ne infurroes.*

O Lord, rebuke me not in thine indignation : neither chasten me in thy displeasure.

2 Have mercy upon me, O Lord, for I am weak : O Lord heal me, for my bones are vexed.

3 My soul also is sore troubled : but, Lord, how long wilt thou punish me ?

4 Turn thee, O Lord, and deliver my soul : O save me for thy mercies sake.

5 For in death no man remembereth thee : and who will give thee thanks in the pit ?

6 I am weary of my groaning, every night wash I my bed : and water my couch with my tears.

7 My beauty is gone for very trouble : and worn away because of all mine enemies.

8 Away from me, all ye that work vanity : for the Lord hath heard the voice of my weeping.

9 The

PRACTICAL OBSERVATIONS.

Psal. v.] Observe, 1. The fervency and confidence with which good men call upon the Lord in their necessities. 2. Their zeal for his service, and the joy and reverence with which they adore him, in places set apart for public worship. 3. God's abhorrence and detestation of sin, and especially of pride and deceit ; and the punishment reserved for the proud and unjust. And lastly, His favourable protection of all those that fear him and trust in him.

9 The Lord hath heard my petition : the Lord will receive my prayer.

10 All mine enemies shall be confounded, and fore vexed : they shall be turned back, and put to shame suddenly.

Pſalm vii. *Domine, Deus meus.*

O Lord my God, in thee have I put my trust : ſave me from all them that perſecute me, and deliver me ;

2 Leſt he devour my ſoul like a lion, and tear it in pieces : while there is none to help.

3 O Lord my God, if I have done any ſuch thing : or if there be any wickedneſs in my hands ;

4 If I have rewarded evil unto him that dealt friendly with me : yea, I have delivered him that without any cauſe is mine enemy ;

5 Then let mine enemy perſecute my ſoul, and take me : yea, let him tread my life down upon the earth, and lay mine honour in the duſt.

6 Stand up, O Lord, in thy wrath, and liſt up thyſelf, becauſe of the indignation of mine enemies : ariſe up for me in the judgement that thou haſt commanded.

7 And ſo ſhall the congregation of the people come about thee : for their ſakes therefore liſt up thyſelf again.

8 The Lord ſhall judge the people ; give ſentence with me, O Lord : according to my righteouſneſs, and according to the innocency that is in me.

9 O let the wickedneſs of the ungodly come to an end : but guide thou the juſt.

10 For the righteous God : trieth the very hearts and reins.

11 My help cometh of God : who preſerveth them that are true of heart.

PRACTICAL OBSERVATIONS.

[Pſal. vi.] The firſt words of this pſalm, "O Lord, rebuke me not in thine indignation, neither chaſten me in thy diſpleaſure," expreſs the humility of thoſe, who with a lively ſenſe of their ſins, and of the need they ſtand in of the divine aſſiſtance, implore God's mercy. When we uſe this prayer, we ſhould do it, not only with a deſire to be delivered from the evils and afflictions of this life, but chiefly in order to obtain pardon for our ſins, and deliverance from the puniſhments of the life to come.

P R A C

12 God is a righteous Judge, strong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief: he hath conceived sorrow, and brought forth ungodliness.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickedness shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and I will praise the Name of the Lord most High.

Psalm viii. Domine, Dominus noster.

O Lord our Governor, how excellent is thy Name in all the world: thou that hast set thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy, and the avenger.

3 For I will consider thy heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him: and the son of man, that thou visitest him?

5 Thou madest him lower than the angels: to crown him with glory and worship.

PRACTICAL OBSERVATIONS.

[Psal. vii.] In this psalm we are taught to have recourse to God in our afflictions, as David had when he was persecuted by his enemies. But we are here likewise taught, that if we would have God hear us, there should be no iniquity found in us; that God searches the heart and reins, and favours those who walk in sincerity and uprightness of heart. As for the ungodly, David declares that God bears with them for a time; but if they persist in their wickedness, he will make the evil which they design for others fall upon their own heads. These are powerful motives to induce us to adore the justice of God; to improve by his forbearance and long-suffering; and to avoid every thing that may expose us to his vengeance.

P R A C.

6 Thou makest him to have dominion of the works of thy hands : and thou hast put all things in subjection under his feet ;

7 All sheep and oxen : yea, and the beasts of the field ;

8 The fowls of the air, and the fishes of the sea ; and whatsoever walketh through the paths of the seas.

9 O Lord our Governor : how excellent is thy Name in all the world !

MORNING PRAYER.

Psalm ix. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart : I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee : yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back : they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause : thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly : thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual end : even as the cities which thou hast destroyed ; their memorial is perished with them.

7 But the Lord shall endure for ever : he hath also prepared his seat for judgment.

8 For

PRACTICAL OBSERVATIONS.

[Psalm viii.] This psalm engages our attention to the marks of God's infinite power, which we discover in the heavens, in the stars, and in the wonders we meet with by land and water. The use we ought to make of this meditation is to adore the majesty of the Lord, and from the due consideration of his greatness, and our own meanness, to say, "Lord, what is man, that thou art mindful of him ; and the son of man, that thou visitest him !" And since God has created us in his own image, enduing us with reason and understanding, that we may know and praise him, and has made other creatures subject to us, we ought gratefully to improve these advantages to his glory, and continually praise our creator and benefactor ; saying, with David, "O Lord our governor, how excellent is thy name in all the world !"

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou, Lord, hast never failed them that seek thee.

11 O praise the Lord, which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poor.

13 Have mercy upon me, O Lord; consider the trouble which I suffer for them that hate me: thou that liftest me up from the gates of death:

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoice in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poor shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up, Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear, O Lord: that the heathen may know themselves to be but men.

PRACTICAL OBSERVATIONS.

[Psal. ix.] In this song David shews forth his piety, joy and gratitude, on account of the victories he had gained by the divine assistance; which should likewise stir us up to praise God with all our heart, for the deliverances he grants us, and for all his favours to us. Not content with praising him ourselves, we should, like David, publish abroad his kindness to us, and by that means engage others to join with us in blessing God and in fearing him. Moreover, the psalmist here teaches us, that those who fear the Lord may rely upon him, and that the expectation of the righteous shall not be in vain.

Psalms

Psalm x. *Ut quid, Domine?*

WHY standest thou so far off, O Lord : and hidest thy face in the needful time of trouble ?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own hearts desire : and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His ways are alway grievous : thy judgments are far above out of his sight, and therefore desieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud : under his tongue is ungodliness and vapity.

8 He sitteth lurking in the thievish corners of the streets : and privily in his lurking dens doth he murder the innocent ; his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down, and humbleth himself : that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten : he hideth away his face, and he will never see it.

13 Arise, O Lord God, and lift up thine hand : forget not the poor.

14 Wherefore should the wicked blaspheme God : while he doth say in his heart, Tush, thou, God, carest not for it.

15 Surely thou hast seen it : for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thy hand : the poor committeth himself unto thee ; for thou art the helper of the friendless.

17 Break thou the power of the ungodly and malicious : take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever : and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor : thou preparest their heart, and thine ear hearkeneth thereto ;

20 To help the fatherless and poor unto their right : that the man of the earth be no more exalted against them.

Psalm. xi. In Domino confido.

IN the Lord put I my trust : how say ye then to my soul, that she should flee as a bird unto the hill ?

2 For lo, the ungodly bend their bow, 'and make ready their arrows within the quiver : that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down : and what hath the righteous done ?

4 The Lord is in his holy temple : the Lord's seat is in heaven.

5 His eyes consider the poor : and his eye-lids try the children of men.

6 The Lord alloweth the righteous : but the ungodly, and him that delighteth in wickedness doth his soul abhor.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest : this shall be their portion to drink.

8 For the righteous Lord loveth righteousness : his countenance will behold the thing that is just.

PRACTICAL OBSERVATIONS.

Psalm. x.] The complaints which the faithful make in this psalm, teach us not to be surpris'd if we see the righteous sometimes oppress'd, and the wicked succeed in their unjust and cruel designs. But this psalm teaches us likewise, that God does not always suffer the proud and unjust to prevail, but takes vengeance on their crimes ; and as for the meek and humble, that he beholds their afflictions, hears their cries and never forsakes them.

Psalm. xi.] 1. This psalm furnishes us with an example of the confidence which the righteous have in the Lord their God, who is their sure refuge, even when they are in the most deplorable condition, and know not what will become of them. 2. King David teaches us, that God has his throne in the heavens ; that he sees and knows both the good and the wicked ;

EVENING PRAYER.

Psalm xii. *Salvum me fac.*

HELP me, Lord, for there is not one godly man left :
for the faithful are diminished from among the children
of men.

2 They talk of vanity every one with his neighbour :
they do but flatter with their lips, and dissemble in their
double heart.

3 The Lord shall root out all deceitful lips : and the
tongue that speaketh proud things.

4 Which have said, With our tongue will we prevail :
we are they that ought to speak, who is lord over us ?

5 Now for the comfortless troubles sake of the needy :
and because of the deep sighing of the poor ;

6 I will up, saith the Lord : and will help every one from
him that swelleth against him, and will set him at rest.

7 The words of the Lord are pure words : even as the
silver, which from the earth is tried, and purified seven times
in the fire.

8 Thou shalt keep them, O Lord : thou shalt preserve
him from this generation for ever.

9 The ungodly walk on every side : when they are ex-
alted, the children of men are put to rebuke.

Psalm xiii. *Usque quo, Domine ?*

HOW long wilt thou forget me, O Lord, for ever :
how long wilt thou hide thy face from me ?

PRACTICAL OBSERVATIONS.

wicked ; that his soul hates those that love unrighteousness ; that he will
cause the fire of his vengeance to fall upon them ; and as he is perfectly
just himself, he loves justice above all things, and always favours the
upright.

[Psalm xii.] David's complaint of the small number of good people in
his time, and his prayer to God upon that occasion, teach us, that when
we see iniquity abound, and how little there remains of honesty and sin-
cerity among men, we ought to pray to God, that he would deliver us
from the snares and malice of the wicked, and especially from imitating
them.

434 THE COMMON PRAYER, &c.

2 How long shall I seek counsel in my soul, and be so vexed in my heart : how long shall mine enemies triumph over me ?

3 Consider and hear me, O Lord my God : lighten mine eyes, that I sleep not in death :

4 Lest mine enemy say, I have prevailed against him : for if I be cast down, they that trouble me will rejoice at it.

5 But my trust is in thy mercy : and my heart is joyful in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me : yea, I will praise the Name of the Lord most Highest.

Psalm xiv. *Dixit insipiens.*

THE fool hath said in his heart : There is no God.

2 They are corrupt, and become abominable in their doings : there is none that doeth good, no not one.

3 The Lord looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way ; they are altogether become abominable : there is none that doeth good, no not one.

5 Their throat is an open sepulchre ; with their tongues have they deceived : the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness : their feet are swift to shed blood.

7 Destruction and unhappiness is in their ways, and the way of peace have they not known : there is no fear of God before their eyes.

PRACTICAL OBSERVATIONS.

[Psalm xiv.] This psalm is very proper for persons in affliction, and especially for those that labour under their sins, and are deprived of the sense of God's love. Such as are in this sad condition, should not despair, but rather have recourse to God with confidence, implore his compassion, and beseech him to comfort them, and enlighten them with his grace. lest they sink under the load of their afflictions ; and when God has delivered them, it is their duty to celebrate his mercy, and praise him for all his goodness.

P R A C-

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread, and call not upon the Lord?

9 There were they brought in great fear, even where no fear was: for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poor: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion? When the Lord turneth the captivity of his people: then shall Jacob rejoice, and Israel shall be glad.

3 Day

MORNING PRAYER.

Pfalm xv. *Domine, quis habitabit?*

LORD, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

6 He that hath not given his money upon usury: nor taken reward against the innocent.

7 Whoso doeth these things: shall never fall.

PRACTICAL OBSERVATIONS.

Pfal. xiv.] David's description of the men of his time, agrees in many respects with what we see among Christians; among whom so few seek God sincerely, and so many live as if they believed there where no God. Therefore we ought seriously to meditate upon what is said in this psalm, that we may be preserved from such corruption; to which end we ought to consider, as David here teaches, that if the wickedness and depravation of men is great, God will take vengeance; and that in the worst of times, there are always some faithful and righteous men that fear God, who partake of his love and protection.

Pfal. xv.] This very instructive psalm teaches us, that God will not admit all men into his presence, nor esteem them true members of his church;

Psalm xvi. *Conserua me, Domine.*

P Reserve me, O God : for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord : Thou art my God ; my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth : and upon such as excel in virtue.

4 But they that run after another god : shall have great trouble.

5 Their drink-offerings of blood will I not offer : neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup : thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground : yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning : my reins also chasten me in the night-season.

9 I have set God always before me : for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory rejoiced : my flesh also shall rest in hope.

11 For why ? thou shalt not leave my soul in hell : neither shalt thou suffer thy Holy One to see corruption.

12 Thou shalt shew me the path of life ; in thy presence is the fulness of joy : and at thy right hand there is pleasure for evermore.

PRACTICAL OBSERVATIONS.

church ; but only those who walk in uprightness, who are faithful and sincere in their discourse and all their behaviour ; who avoid slander, injustice, and extortion ; who love good men, and religiously keep their promises and engagements. Such is the character of a virtuous man, and one that fears God ; and such is the glorious recompence that is promised to him : and since none but these can enjoy the effects of God's love in this world or the next, we ought to apply ourselves with great earnestness to all these duties, and live in innocence and integrity ; and then shall we experience the truth of the promise made in this psalm, " Whoso doeth these things shall never fall."

[Psal. xvi.] We are here to observe the sentiments of the children of God ; and their happiness. As to their sentiments, David teaches us by his example, that they always trust in God ; that they love, and esteem the
pious

Pſalm xvii. *Exaudi, Domine.*

HEAR the right, O Lord, conſider my complaint : and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my ſentence come forth from thy preſence : and let thine eyes look upon the thing that is equal.

3 Thou haſt proved and viſited mine heart in the night-ſeaſon ; thou haſt tried me, and ſhalt find no wickedneſs in me : for I am utterly purpoſed that my mouth ſhall not offend.

4 Becauſe of men's works that are done againſt the words of thy lips : I have kept me from the ways of the deſtroyer.

5 O hold thou up my goings in thy paths : that my footſteps ſlip not.

6 I have called upon thee, O God, for thou ſhalt hear me : incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindneſs, thou that art the Saviour of them which put their truſt in thee : from ſuch as reſiſt thy right hand.

8 Keep me as the apple of an eye : hide me under the ſhadow of thy wings,

9 From the ungodly that trouble me : mine enemies compaſs me round about to take away my ſoul.

10 They are incloſed in their own fat : and their mouth ſpeaketh proud things.

PRACTICAL OBSERVATIONS.

pious and virtuous above all ; that they avoid the company and errors of the wicked, and adhere inviolably to the pure ſervice of God. As to their happineſs, this pſalm teaches us that it is very great ; that God himſelf is their portion and inheritance ; that he is on their right hand, that they may never be moved ; and that the ſenſe of their happineſs makes them rejoice and praiſe God continually ; and that they are even convinced that God will not abandon them to the power of death. Laſtly, though what has been ſaid in this pſalm may ſuit David and all the faithful, yet it is to be obſerved, that theſe words, “ Thou wilt not leave my ſoul in hell, neither ſhalt thou ſuffer thy holy One to ſee corruption,” were compleatly fulfilled only in Chriſt ; who, (as St Peter takes notice, Acts ii. being the holy One of God, did not remain in the grave nor ſee corruption ; but was raiſed the third day, and exalted to heaven, where he reigneth over all things, and has prepared for all true believers joys that never ſhall expire.

P R A C -

11 They lie waiting in our way on every side : turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey : and as it were a lion's whelp lurking in secret places.

13 Up, Lord, disappoint him, and cast him down : deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world : which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire : and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness : and when I awake up after thy likeness, I shall be satisfied with it.

EVENING PRAYER.

Psal. xviii. *Diligam te, Domine.*

I Will love thee, O Lord, my strength ; the Lord is my stony rock, and my defence : my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised : so shall I be safe from mine enemies.

3 The sorrows of death compassed me : and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me : the snares of death overtook me.

5 In my trouble I will call upon the Lord : and complain unto my God.

PRACTICAL OBSERVATIONS.

Psal. xvii] 1. The confidence with which David calls upon the Lord in this psalm, shews the great advantage of an honest and sincere heart ; since in all conditions good men can apply to God with assurance, knowing that he will always be their protector ; " that he preserves them as the apple of his eye, and keeps them under the shadow of his wings." 2. The last words of this psalm, " But as for me, I will behold thy presence in righteousness ; and when I awake up after thy likeness, I shall be satisfied with it ;" should raise our thoughts to the desire and expectation of eternal happiness, which the righteous shall enjoy after the resurrection.

6 So shall he hear my voice out of his holy temple : and my complaint shall come before him ; it shall enter even into his ears

7 The earth trembled and quaked : the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smok out in his presence : and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down : and it was dark under his feet.

10 He rode upon the cherubins, and did fly : he came flying upon the wings of the wind.

11 He made darkness his secret place : his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightness of his presence his clouds removed : hail-stones, and coals of fire.

13 The Lord also thundered out of heaven, and the Highest gave his thunder : hail-stones, and coals of fire.

14 He sent out his arrows, and scattered them : he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord : at the blasting of the breath of thy displeasure.

16 He shall send down from on high to fetch me : and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me : for they are too mighty for me.

18 They prevented me in the day of my trouble : but the Lord was my upholder.

19 He brought me forth also into a place of liberty : he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing : according to the cleanness of my hands shall he recompense me.

21 Because I have kept the ways of the Lord : and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws : and will not cast out his commandments from me.

23 I was also uncorrupt before him : and eschewed mine own wickedness.

24 Therefore shall the Lord reward me after my righteous dealing : and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardness.

27 For thou shalt save the people that are in adversity : and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darkness to be light.

29 For in thee I shall discomfit an host of men : and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire ; he is the defender of all them that put their trust in him.

31 For who is God, but the Lord : or who hath any strength except our God ?

32 It is God that girdeth me with strength of war : and maketh my way perfect.

33 He maketh my feet like harts feet : and setteth me up on high.

34 He teacheth mine hands to fight : and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them : neither will I turn again till I have destroyed them.

38 I will smite them that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battle : thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the wind : I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people : and thou shalt make me the head of the heathen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey me : but the strange children shall dissemble with me.

46 The strange children shall fail : and be afraid out of their prisons.

47 The Lord liveth, and blessed be my strong helper : and praised be the God of my salvation.

48 Even the God that seeth that I be avenged : and subdueth the people unto me.

49 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee, O Lord, among the Gentiles : and sing praises unto thy Name.

51 Great prosperity giveth he unto his King : and sheweth loving-kindness unto David his Anointed, and unto his seed for evermore.

PRACTICAL OBSERVATIONS.

[Psal. xviii.] 1. From the first words of this song we learn, that the divine favours and deliverances should inspire us with the most tender and sincere affection, and lead us to praise God continually. 2. David's account of the extreme dangers he had been exposed to, and the wonderful power of God displayed in his deliverance, shews, that whatever extremities we fall into, we should never despair of God's assistance, if we fear him ; that his power is greater than man's ; and that he never wants means to deliver those who hope in him. 3. When David says, that God had rewarded him according to his righteousness, it cannot mean, that he thought himself innocent before God ; but he thus speaks, first, to signify that God had maintained the justice of his cause against Saul, and all those who had persecuted him unjustly, or would not own him for king ; and secondly, to shew that God had approved of his never forsaking the pure religion, and the worship of the true God. 4. We observe in this psalm, the unhappy state of the wicked ; since, as David says, when they are in distress, there is none to deliver them, and when they

MORNING PRAYER.

Psalm xix. *Celi enarrant.*

THE heavens declare the glory of God : and the firmament sheweth his handy-work.

2 One day telleth another : and one night certifieth another.

3 There is neither speech, nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sun : which cometh forth as a bridegroom out of his chaniber, and rejoiceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoice the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever : the judgments of the Lord are true, and righteous altogether.

10 More to be desired are they than gold, yea, than much fine gold : sweeter also than hony, and the hony-comb.

11 Moreover, by them is thy servant taught : and in keeping of them there is great reward.

12* Who can tell how oft he offendeth : O cleanse thou me from my secret faults.

PRACTICAL OBSERVATIONS.

they cry to the Lord, he will not hear them. The consideration of so melancholy a condition, ought to be a powerful motive to deter us from sin. Lastly, David's zeal, expressed in the last verses of this psalm, prove, that it is not sufficient to praise God in private for his mercies, but that we ought to proclaim his praises and loving kindness to the utmost of our power, that his holy name may be glorified by us, and by all men.

P R A C.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me : so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart : be alway acceptable in thy sight,

15 O Lord : my strength, and my Redeemer.

Psalms xx. *Exaudiat te Dominus.*

THE Lord hear thee in the day of trouble : the Name of the God of Jacob defend thee.

2 Send thee help from the sanctuary : and strengthen thee out of Sion.

3 Remember all thy offerings : and accept thy burnt-sacrifice,

4 Grant thee thy hearts desire : and fulfil all thy mind.

5 We will rejoice in thy salvation, and triumph in the Name of the Lord our God ; the Lord perform all thy petitions.

6 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven : even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses : but we will remember the Name of the Lord our God.

PRACTICAL OBSERVATIONS.

Psal. xix.] King David here mentions the two principal means by which God has made himself known to us ; which are, *the works of nature*, and *his word*. Let us therefore make a good use of both these means ; meditating upon the former, which affords us such proofs of his power and wisdom ; but particularly let us apply ourselves to the reading and meditating on his word. David's high encomiums on God's word inform us, that it is a sure, evident, and unerring rule of faith and practice ; that it is of infinitely more value than the most excellent things of this world ; that it was given to enlighten and sanctify us, to rejoice and comfort the heart ; that the fear of the Lord procures perfect happiness to those who are possessed with it ; and that there is great reward in the keeping of his holy commandments. To these reflections let us add our humble and hearty prayers to God, with David, that he would imprint these truths in our hearts ; that he would pardon all our sins ; that he would preserve us above all from the sins of presumption ; and that he would so sanctify our thoughts, words, and actions, that they may be alway acceptable in his sight.

P R A C.

8 They are brought down, and fallen : but we are risen, and stand upright.

9 Save, Lord, and hear us, O King of heaven : when we call upon thee.

Psal. xxi. *Domini, in virtute tua.*

THE King shall rejoice in thy strength, O Lord : exceeding glad shall he be of thy salvation.

2 Thou hast given him his heart's desire : and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodness : and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life : even for ever and ever.

5 His honour is great in thy salvation ; glory and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicity : and make him glad with the joy of thy countenance.

7 And why ? because the King putteth his trust in the Lord : and in the mercy of the most Highest he shall not miscarry.

8 All thine enemies shall feel thy hand : thy right hand shall find out them that hate thee.

9 Thou shalt make them like a fiery oven in time of thy wrath : the Lord shall destroy them in his displeasure, and the fire shall consume them.

PRACTICAL OBSERVATIONS.

Psal. xx.] It appears from this psalm, that the people are in duty bound to pray for kings and princes, whom God has set over them. That this is the duty of Christians, as it was of the Jews, appears from St Paul's exhortation, "That prayers and supplications be made for kings, and all that are in authority." The Israelites beseech God in this psalm to hear the desires of their king, and to grant him the victory over his enemies. Christians, in like manner, should beg of God to support and defend their princes in just and necessary wars, and all their lawful undertakings ; but the chief subject of their prayers should be, that they may lead a quiet, peaceable, and godly life under those who have the rule over them. Lastly, We here find, that the glory and security of kings and states depend on the divine favour and protection, to which they owe all their victories and success ; and therefore, that kings and their subjects ought to labour above all things to render God propitious.

P R A C.

10 Their fruit shalt thou root out of the earth : and their seed from among the children of men.

11 For they intended mischief against thee : and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight : and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted, Lord, in thine own strength : so will we sing and praise thy power.

EVENING PRAYER.

Psalm xxii. *Deus, Deus meus.*

MY God, my God, look upon me, why hast thou forsaken me : and art so far from my health, and from the words of my complaint ?

2 O my God, I cry in the day-time, but thou hearest not : and in the night-season also I take no rest.

3 And thou continuest holy : O thou worship of Israel.

4 Our fathers hoped in thee : they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen : they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man : a very scorn of men, and the out-cast of the people.

7 All they that see me, laugh me to scorn : they shoot out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliver him : let him deliver him, if he will have him.

9 But thou art he that took me out of my mothers womb : thou wast my hope when I hanged yet upon my mothers breasts.

10 I have

PRACTICAL OBSERVATIONS.

Psal. xxi.] In this psalm we observe, 1. That as it is the peoples duty to pray for their kings, so ought they to rejoice when God blesses them and their lawful designs, and heartily thank him. 2. That God loves, and in a very extraordinary manner defends, just and pious kings, who call upon him and trust in him. 3. That he brings low and destroys unrighteous princes, and especially such as oppose the establishment of his kingdom and the designs of his providence.

10 I have been left unto thee ever since I was born : thou art my God even from my mothers womb.

11 O go not from me, for trouble is hard at hand : and there is none to help me.

12 Many oxen are come about me : fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths : as it were a ramping, and a roaring lion.

14 I am poured out like water, and all my bones are out of joint : my heart also in the midst of my body is even like melting wax.

15 My strength is dried up like a potsherd, and my tongue cleaveth to my gums : and thou shalt bring me into the dust of death.

16 For many dogs are come about me : and the council of the wicked layeth siege against me.

17 They pierced my hands and my feet, I may tell all my bones : they stand staring and looking upon me.

18 They part my garments among them : and cast lots upon my vesture.

19 But be not thou far from me, O Lord : thou art my succour, haste thee to help me.

20 Deliver my soul from the sword : my darling from the power of the dog.

21 Save me from the lions mouth : thou hast heard me also from among the horns of the unicorns.

22 I will declare thy Name unto my brethren : in the midst of the congregation will I praise thee.

23 O praise the Lord, ye that fear him : magnify him, all ye of the seed of Jacob, and fear him, all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poor : he hath not hid his face from him, but when he called unto him, he heard him.

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat, and be satisfied : they that seek after the Lord shall praise him ; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords : and he is the Governor among the people.

29 All such as be fat upon earth : have eaten, and worshipped.

30 All they that go down into the dust, shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

Psalm xxiii. *Dominus regit me.*

THE Lord is my shepherd : therefore can I lack nothing.

PRACTICAL OBSERVATIONS.

Psal. xxiii.] To improve by the reading of this psalm, we must consider it as it relates to David, and as it refers to Jesus Christ. If we consider it in the first respect, we learn by David's complaints, that those whom God loves sometimes fall into so deplorable a condition as to believe God has forsaken them. But the faith which David testifies in this psalm, shews us likewise, that we should never be discouraged under afflictions ; because the Lord will deliver his children out of all their troubles, and give them cause to celebrate his goodness. 2. This psalm contains a very plain description of our Lord's sufferings and profound humiliation. Here we read those words which he uttered at his crucifixion ; My God, my God, look upon me, why hast thou forsaken me ? Here we see how the Jews insulted him when he hung upon the cross, his hands and his feet pierced, his garments divided by lot, and the principal circumstances of his passion and death. God was pleased all these things should be foretold by David, that when they happened to our Lord, we might not be so much surprised, and might acknowledge him, to be the Messiah. We should therefore deplore the blindness of the Jews, who are scandalized at the sufferings and cross of Christ ; which ought rather to convince them, that he is the Messiah whom God had promised. These considerations ought to strengthen our faith in Jesus the Saviour of the world ; as this psalm sets before us the glory to which God has exalted him after his sufferings, and which he now enjoys at the right hand of his Father, and his kingdom is established throughout all the earth.

2 He shall feed me in a green pasture : and lead me forth beside the waters of comfort.

3 He shall convert my soul : and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me, thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me : thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving kindness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

MORNING PRAYER.

Psalm xxiv Domini est terra.

THE earth is the Lord's, and all that therein is : the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas : and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord : or who shall rise up in his holy place ?

4 Even he that hath clean hands, and a pure heart : and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord : and righteousness from the God of his salvation.

PRACTICAL OBSERVATIONS.

[*Psal. xxiii.*] The happy condition of the faithful, who live in full assurance of God's love, and under his protection, is here in a most affecting manner set before us. David shews by his own example, that they never want ; that God protects, comforts, and supports them in every condition ; that he is with them even in death, and confers his graces and favours upon them in the highest degree, causing them to live in a blessed communion with him. This psalm is full of consolation to true believers ; and the desire of partaking in the precious advantages therein set forth should make us all zealously to apply ourselves to the study of piety.

P R A C -

6 This is the generation of them that seek him : even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

8 Who is the King of glory : It is the Lord, strong, and mighty, even the Lord, mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors : and the King of glory shall come in.

10 Who is the King of glory : even the Lord of hosts, he is the King of glory.

Psalms xxv. Ad te, Domine, levavi.

U NTO thee, O Lord, will I lift up my soul ; my God, I have put my trust in thee : O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed : but, such as transgress without a cause, shall be put to confusion.

3 Shew me thy ways, O Lord : and teach me thy paths.

4 Lead me forth in thy truth, and learn me : for thou art the God of my salvation : in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies : and thy loving kindneses which have been ever of old.

6 Oh remember not the sins and offences of my youth : but according to thy mercy think thou upon me, O Lord, for thy goodness.

7 Gracious and righteous is the Lord : therefore will he teach sinners in the way.

8 Them that are meek, shall he guide in judgement : and such as are gentle, them shall he learn his way.

P R A C T I C A L O B S E R V A T I O N S.

[Psal. xxiv.] This psalm teaches us who they are whom God looks upon as children, and will admit into his glorious presence. None will be admitted there, but men of pure hands and a clean heart, who are sincere and faithful in their words and in all their behaviour ; who avoid fraud and deceit, and call upon the Lord, and seek his face with their whole heart. If therefore, we desire to be partakers of God's love, we should examine whether we find in ourselves these characters and sentiments ; endeavouring to produce them in ourselves if we have them not, and if we have, improving them continually.

P R A C

9. All the paths of the Lord are mercy and truth : unto such as keep his covenant, and his testimonies.

10. For thy Name's sake, O Lord : be merciful unto my sin, for it is great.

11. What man is he that feareth the Lord : him shall he teach in the way that he shall choose.

12. His soul shall dwell at ease : and his seed shall inherit the land.

13. The secret of the Lord is among them that fear him : and he will shew them his covenant.

14. Mine eyes are ever looking unto the Lord : for he shall pluck my feet out of the net.

15. Turn thee unto me, and have mercy upon me : for I am desolate and in misery.

16. The sorrows of my heart are enlarged : O bring thou me out of my troubles.

17. Look upon my adversity and misery : and forgive me all my sin.

18. Consider mine enemies, how many they are : and they bear a tyrannous hate against me.

19. O keep my soul, and deliver me : let me not be confounded, for I have put my trust in thee,

20. Let perfectness and righteous dealing wait upon me : for my hope hath been in thee.

21. Deliver Israel, O God : out of all his troubles.

PRACTICAL OBSERVATIONS.

[Psalm. xxv.] Observe, 1, That what we ought most earnestly to pray for is, that we may be filled with the knowledge of God; that he would teach us to walk in his way, and grant us pardon for all the sins we have committed, 2. We here learn, how advantageous it is to fear God. David has told us, that God makes known his ways to the meek and humble; that he shews them that fear him the way that they should chuse; that to them he reveals his secrets and his covenant; that he blesses them and their posterity exceedingly; and when they are in affliction, he protects them, and delivers them out of all their distresses. These are instructions of the greatest use and importance; and carefully reading and meditating on these things, and frequently offering up to God the excellent prayers contained in this psalm, is one of the best things we can do to strengthen us more and more in the fear of the Lord, and secure our eternal welfare,

Psalm xxvi. *Judica me, Domine.*

BE thou my judge, O Lord, for I have walked innocently : my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me : try out my reins, and my heart.

3 For thy loving kindness is ever before mine eyes : and I will walk in thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord : and so will I go to thine altar ;

7 That I may shew the voice of thanksgiving : and tell of all thy wonderful works.

8 Lord, I have loved the habitation of thy house : and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the Lord in the congregations.

PRACTICAL OBSERVATIONS.

Psal. xxvi.] 1. The first instruction this psalm furnishes us with, is, that God chiefly regards our integrity and sincerity ; that he searches and tries the heart ; and therefore, that the only means of obtaining God's favour is to approve ourselves in his sight, to live in innocency, to walk in truth, and to hate vice. 2. David's earnest desire to serve God in the tabernacle, should stir us up to discharge the duties of religion with the same fervency, and to take the greatest delight in going to the house of God, there to praise him, and to meditate on the wonders of his love. But the case this pious king took to purify himself before he went unto the altar of God, should convince us, that in order to appear in the presence of God, we should be pure and live a holy life.

EVEN-

EVENING PRAYER.

Psalm xxvii. *Dominus illuminatio.*

THE Lord is my light, and my salvation; whom then shall I fear: the Lord is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes came upon me to eat up my flesh: they stumbled, and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladness: I will sing, and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I believe verily to see the goodness of the Lord in the land of the living.

16 O tarry

16 O tarry thou the Lords leisure : be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Psalm xxviii. *Ad te, Domine.*

UNTO thee will I cry, O Lord my strength : think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee : when I hold up my hands towards the mercy-seat of thy holy temple.

3 O pluck me not away, neither destroy me with the ungodly and wicked doers : which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds : and according to the wickedness of their own inventions.

5 Recompense them after the work of their hands : pay them that they have deserved.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands : therefore shall he break them down, and not build them up.

7 Praised be the Lord : for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped : therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength : and he is the wholesome defence of his Anointed.

10 O save thy people, and give thy blessing unto thine inheritance : feed them, and set them up for ever.

P R A C T I C A L O B S E R V A T I O N S.

Psalm xxviii.] 1. Observe, That the most inestimable advantage and the greatest consolation we can enjoy in this world is, to meet often in the house of God, there to praise and adore him, and to receive the testimonies of his favour. 2. David's assurance shews, that should we be forsaken by all the world, yet God will never forsake us, if we fear him and depend upon him; that nothing but our trust in him, and hope in his promises, can support us in the midst of the troubles of this life; and that the expectation of those who seek their happiness in God alone, shall never be in vain.

P R A C-

Psalm xxix. *Afferre Domino.*

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf: Libanus also, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.

9 The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

PRACTICAL OBSERVATIONS.

[Psal. xxviii.] What we gather from this psalm is, 1. In all our wants to call upon the Lord, lifting up our hands and hearts to him, to implore his assistance, beseeching him not to suffer us to be exposed to the miseries of the ungodly. 2. That God destroys the double-minded and deceitful men, who speak peace to their neighbours, whilst their hearts are full of rancour and hatred. 3. That what brings men to misery and destruction is, their not taking heed to the works of the Lord, that they may learn from thence to fear him.

[Psal. xxix.] The reading of this psalm leads us to adore with reverence and fear the majesty of God, which he gives so many proofs of in his works. In him we should put our whole trust; remembering that he is the Lord and judge of the world, and exerts his power to punish those who offend him, as he employs it at other times for the good of his people and all his children.

P R A C

M O R N I N G P R A Y E R.

Psaln xxx. *Exaltabo te; Domine.*

I Will magnify thee, O Lord, for thou hast set me up :
and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee : and thou hast
healed me.

3 Thou, Lord, hast brought my soul out of hell : thou
hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye saints of his : and
give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye,
and in his pleasure is life : heaviness may endure for a night,
but joy cometh in the morning.

6 And in my prosperity I said, I shall never be removed :
thou, Lord; of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me : and I was troubled.

8 Then cried I unto thee, O Lord : and gat me to my
Lord right humbly.

9 What profit is there in my blood : when I go down to
the pit ?

10 Shall the dust give thanks unto thee : or shall it de-
clare thy truth ?

11 Hear, O Lord, and have mercy upon me : Lord,
be thou my helper.

12 Thou hast turned my heaviness into joy : thou hast put
off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise
without ceasing; O my God, I will give thanks unto thee
for ever.

P R A C T I C A L O B S E R V A T I O N S.

[Psalm xxx.] This religious song of thanksgiving is particularly adapted to persons that have escaped some great danger. Such ought to celebrate his goodness; and invite all men to celebrate it with them; acknowledging, that "his wrath endureth but the twinkling of an eye, and in his pleasure is life." But above all, we ought to take notice of the instructions here given us concerning the usefulness of affliction. David observes, "That when he was in prosperity, he said, he should never be removed; but as soon as God had hid his face, he was troubled;"

Psalm xxxi. *In te, Domine, speravi.*

IN thee, O Lord, have I put my trust : let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me : make haste to deliver me.

3 And be thou my strong rock, and house of defence : that thou mayest save me.

4 For thou art my strong rock, and my castle : be thou also my guide, and lead me for thy Names sake.

5 Draw me out of the net that they have laid privily for me : for thou art my strength.

6 Into thy hands I commend my spirit : for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities : and my trust hath been in the Lord.

8 I will be glad, and rejoice in thy mercy : for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy : but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble : and mine eye is consumed for very heaviness : yea, my soul and my body.

11 For my life is waxen old with heaviness : and my years with mourning.

12 My strength faileth me, because of mine iniquity : and my bones are consumed.

13 I became a reproof among all mine enemies, but especially among my neighbours : and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten, as a dead man out of mind : I am become like a broken vessel.

PRACTICAL OBSERVATIONS.

and that when he cried to the Lord, he was heard by him. Let this convince us of the use and necessity of afflictions. Even the best of men sometimes forget themselves in prosperity : but God makes use of adversity to inspire them with a holy fear, to bring them to a sense of their duty, and to oblige them to have recourse to him ; and then he is reconciled, and hears their cry, changing their sorrow into joy, and their complaints into songs of praise.

P R A C -

15 For I have heard the blasphemy of the multitude : and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord : I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies : and from them that persecute me.

18 Shew thy servant the light of thy countenance : and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodness which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the sons of men.

22 Thou shalt hide them privily by thine own presence from the provoking of all men : thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindness in a strong city.

24 And when I made haste, I said ; I am cast out of the sight of thine eyes.

25 Nevertheless, thou heardest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his saints : for the Lord preserveth them that are faithful, and plenteously rewardeth the proud deer.

27 Be strong, and he shall establish your heart : all ye that put your trust in the Lord.

PRACTICAL OBSERVATIONS.

Psalms xxxi.] 1. The evils and persecutions which David suffered, even from his nearest relations, and the manner in which he submitted to these severe trials, prove, that if we are exposed to sufferings, we ought to bear them patiently, without entertaining any malice or hatred in our hearts against those who injure us ; not resenting the evils they do

EVENING PRAYER.

Psalm xxxii. *Beati, quorum.*

Blessed is he, whose unrighteousness is forgiven : and whose sin is covered.

2 Blessed is the man, unto whom the Lord imputeth no sin : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavy upon me day and night : and my moisture is like the drought in summer.

5 I will acknowledge my sin unto thee : and mine unrighteousness have I not hid.

6 I said, I will confess my sins unto the Lord : and so thou forgavest the wickedness of my sin.

7 For this shall every one that is godly make his prayer unto thee, in a time when thou mayest be found : but in the great water-floods they shall not come nigh him.

8 Thou art a place to hide me in ; thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouths must be held with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercy embraceth him on every side.

PRACTICAL OBSERVATIONS.

do us, but waiting with resignation for the divine assistance. Observe, 2. How David is transported with the sense of God's favours towards those that fear him, and of the greatness of those good things he lays up in store for them. Let all that fear God consider this for their comfort ; and let this consideration encourage them more and more to obey and please him. The exhortation which concludes this hymn, naturally tends to produce this effect : " O love the Lord, all ye his saints, for the Lord preserveth them that are faithful ; be strong, and he shall establish your heart. all ye that put your trust in the Lord."

P R A C.

12 Be glad, O ye righteous, and rejoice in the Lord : and be joyful, all ye that are true of heart.

Psalm xxxiii. *Exultate, justi.*

REjoice in the Lord, O ye righteous : for it becometh well the just to be thankful.

2 Praise the Lord with harp : sing praises unto him with the lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily unto him with a good courage.

4 For the word of the Lord is true : and all his works are faithful.

5 He loveth righteousness and judgment : the earth is full of the goodness of the Lord,

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heap : and layeth up the deep, as in a treasure-house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world ;

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsel of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of princes.

11 The counsel of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Jehovah : and blessed are the folk that he hath chosen to him to be his inheritance.

P R A C T I C A L O B S E R V A T I O N S .

[Psalm xxxii.] 1. We must make the same reflection upon the first words of this psalm, as St Paul does in the fourth chapter of the epistle to the Romans ; which is, that the happiness of man, and his justification before God, consists in the pardon of sins, in peace of conscience, and a sense of God's mercy. 2. David teaches us, that if we desire to attain this happy condition, we must have a clean heart, and a pure conscience ; that the remission of sins is the effect of God's mercy ; that in order to obtain it, we must sincerely confess and forsake our sins ; which, as soon as we confess and forsake them, are blotted out, and God restores us to a sense of his grace and favour.

P R A C .

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell on the earth,

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no king that can be saved by the multitude of an host : neither is any mighty man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercy ;

18 To deliver their soul from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help and our shield.

20 For our heart shall rejoice in him : because we have hoped in his holy Name.

21 Let thy merciful kindness, O Lord, be upon us : like as we do put our trust in thee.

PRACTICAL OBSERVATIONS.

[Psalm xxiii.] This psalm leads us to make these reflections. 1. That it is a duty highly reasonable as well as delightful, to praise God ; but that none but upright men can discharge it in a becoming manner, and that the praise of God is only proper in their mouths. 2. That we ought to praise God, because he has created the world by his almighty power, and because he governs it wisely and justly by his providence. 3. That if it was a great advantage to the Israelites, to be the people whom God had chosen for his inheritance, and who were in a peculiar manner protected by him ; the favour which God has vouchsafed us, in admitting us into his church, and entering into covenant with us, is a still more glorious privilege. 4. That God has a perfect knowledge of all that passes in the world, and in particular that he sees all the actions and thoughts of men. This thought should continually possess our souls, that the consideration of the presence of God and of his infinite knowledge may engage us to walk before him in holiness and righteousness. Lastly, Since David has told us, " That the eyes of the Lord are upon them that fear him, and upon them that put their trust in his mercy," let us observe from thence, that the true way to have God our friend is to trust in him, to fear him, without ceasing to apply to him for mercy ; and to this end, so pray continually in the words of the prophet, " Let thy merciful kindness, O Lord, be upon us, like as we do put our trust in thee,

Psalm

Psalm xxxiv. *Benedicam Domino.*

I Will alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord : the humble shall hear thereof, and be glad.

3 O praise the Lord with me : and let us magnify his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him : and delivereth them.

8 O taste, and see, how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord, ye that are his Saints : for they that fear him lack nothing.

10 The lions do lack and suffer hunger : but they who seek the Lord shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live : and would fain see good days ?

13 Keep thy tongue from evil : and thy lips that they speak no guile.

14 Eschew evil, and do good : seek peace and ensue it.

15 The eyes of the Lord are over the righteous : and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them : and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the Lord delivereth him out of all:

20 He keepeth all his bones : so that not one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants : and all they that put their trust in him, shall not be destitute.

M O R N I N G P R A Y E R.

Psalms xxxv. Judicame me, Domine.

PLead thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded, and put to shame, that seek after my soul : let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the wind : and the Angel of the Lord scattering them.

6 Let their way be dark and slippery : and let the Angel of the Lord persecute them.

P R A C T I C A L O B S E R V A T I O N S.

Psalms xxxiv.] In this psalm we are taught, 1. That the Lord never fails to hear and deliver the righteous who call upon him in their distress; and employs even angels for their defence. 2. David in this psalm seems thoroughly affected with a sense of God's goodness, and the happiness which those experience who are partakers of his love; and describes, in a beautiful manner, the nature of piety, exhorting the saints to live always in the fear of the Lord, to be sincere in their words and actions, to fly from evil, do good, and seek peace. He sets before us the inestimable benefits and advantages of holiness, since they that fear the Lord can lack nothing; his eyes being always over the righteous, his ears open to their cries, and if they are exposed to many misfortunes, he delivers them from them all at the last; whereas he sets his face against the wicked for their destruction. Nothing can be of greater use, than continually to call to mind these divine and excellent lessons, to have them continually before our eyes and in our hearts.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily catch himself : that he may fall into his own mischief.

9 And, my soul, be joyful in the Lord : it shall rejoice in his salvation.

10 All my bones shall say, Lord, who is like unto thee, who deliverest the poor from him that is too strong for him : yea, the poor, and him that is in misery, from him that spoileth him ?

11 False witnesses did rise up : they laid to my charge things that I knew not.

12 They rewarded me evil for good : to the great discomfort of my soul.

13 Nevertheless, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosom.

14 I behaved myself as though it had been my friend, or my brother : I went heavily as one that mourneth for his mother.

15 But in mine adversity they rejoiced, and gathered themselves together : yea, the very abjects came together against me unawares, making mouths at me, and ceased not.

16 With the flatterers were busy mockers : who gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes that hate me without a cause.

20 And why ? their communing is not for peace : but they imagine deceitful words against them that are quiet in the land.

21 They gaped upon me with their mouths, and said :
Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue
then, go not far from me, O Lord.

23 Awake, and stand up to judge my quarrel : avenge
thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righte-
ousness : and let them not triumph over me.

25 Let them not say in their hearts, There, there, so
would we have it : neither let them say, We have devoured
him.

26 Let them be put to confusion and shame together that
rejoice at my trouble : let them be clothed with rebuke and
dishonour that boast themselves against me.

27 Let them be glad and rejoice that favour my righteous
dealing : yea, let them say alway, Blessed be the Lord,
who hath pleasure in the prosperity of his servant.

28 And as for my tongue, it shall be talking of thy
righteousness : and of thy praise all the day long.

Psalm xxxvi. Dixit injustus.

MY heart sheweth me the wickedness of the ungodly :
that there is no fear of God before his eyes.

2 For he flattereth himself in his own sight : until his
abominable sin be found out.

3 The words of his mouth are unrighteous, and full of
deceit : he hath left off to behave himself wisely, and to
do good.

4 He imagineth mischief upon his bed, and hath set
himself in no good way : neither doth he abhor any thing
that is evil.

PRACTICAL OBSERVATIONS.

[Psalm xxxv.] We must not conclude from what David says here against
his enemies, that we are allowed to wish evil to those who injure us, or
to rejoice when any evil happens to them. We are to remember, that the
enemies of David were enemies to God himself ; and that David, as a
prophet, and one who had an express promise of the divine assistance,
might denounce destruction against those who opposed him.

P R A C.

5 Thy mercy, O Lord, reacheth unto the heavens : and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong mountains : thy judgments are like the great deep.

7 Thou, Lord, shalt save both man and beast : How excellent is thy mercy, O God : and the children of men shall put their trust under the shadow of thy wings.

8 They shall be satisfied with the plenteousness of thy house : and thou shalt give them drink of thy pleasures, as out of the river.

9 For with thee is the well of life : and in thy light shall we see light.

10 O continue forth thy loving kindness unto them that know thee : and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me : and let not the hand of the ungodly cast me down.

12 There are they fallen, all that work wickedness : they are cast down, and shall not be able to stand.

EVENING PRAYER.

Psalms xxxvii. *Noli emulari.*

FRET not thyself because of the ungodly : neither be thou envious against the evil-doers.

PRACTICAL OBSERVATIONS.

Psalms xxxvi.] 1. In this psalm we have a description of the sentiments and behaviour of the wicked and ungodly, who have no fear of God before their eyes, but flatter themselves, and are confirmed more and more in their wickedness, and without any dread of evil seek only to hurt others. 2. David here observes, that the righteous have very different sentiments ; that they adore the power and justice of God, manifested in his works and all his judgments ; that they are transported with the consideration of his immense goodness, and the favours he bestows on those who love him and put their trust in him. The reading of this psalm teaches us to avoid all impiety, and to cleave stedfastly to God by a sincere love and holy fear, that we may rejoice in him with righteousness, and say with David, " O God, how precious is thy goodness ! the children of men hide themselves under the shadow of thy wings. We shall be satisfied with the fatness of thy house, and thou shalt give us to drink of the rivers of thy pleasures."

P R A C.

2 For they shall soon be cut down like the grafs : and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good : dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord : and he shall give thee thy hearts's desire.

5 Commit thy way unto the Lord, and put thy trust in him : and he shall bring it to pass.

6 He shall make thy righteousness as clear as the light : and thy just dealing as the noon-day.

7 Hold thee still in the Lord, and abide patiently upon him : but grieve not thyself at him whose way doth prosper, against the man that doeth after evil counsels.

8 Leave off from wrath, and let go displeasure : fret not thyself, else shalt thou be moved to do evil.

9 Wicked doers shall be rooted out : and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone : thou shalt look after his place, and he shall be away.

11 But the meek-spirited shall possess the earth : and shall be refreshed in the multitude of peace.

12 The ungodly seeketh counsel against the just : and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn : for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow : to cast down the poor and needy, and to slay such as are of a right conversation.

15 Their sword shall go through their own heart : and their bow shall be broken.

16 A small thing that the righteous hath : is better than great riches of the ungodly.

17 For the arms of the ungodly shall be broken : and the Lord upholdeth the righteous.

18 The Lord knoweth the days of the godly : and their inheritance shall endure for ever.

19 They shall not be confounded in the perilous time : and in the days of dearth they shall have enough.

20 As

20 As for the ungodly, they shall perish, and the enemies of the Lord shall consume as the fat of lambs: yea, even as the smoke shall they consume away.

21 The ungodly borroweth, and payeth not again: but the righteous is merciful, and liberal.

22 Such as are blessed of God, shall possess the land: and they that are cursed of him, shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.

25 I have been young, and now am old: and yet saw I never the righteous forsaken, nor his seed begging their bread.

26 The righteous is ever merciful, and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The unrighteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgment.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.

36 I myself have seen the ungodly in great power: and flourishing like a green bay-tree.

37 I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep

38 Keep innocency, and take heed unto the thing that is right : for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together : and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord : who is also their strength in the time of trouble.

41 And the Lord shall stand by them, and save them : he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

MORNING PRAYER.

Psalm xxxviii. Domine, ne in furore

PUT me not to rebuke, O Lord, in thine anger : neither chasten me in thy heavy displeasure.

2 For thine arrows stick fast in me : and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure : neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head ; and are like a sore burden, too heavy for me to bear.

5 My wounds stink, and are corrupt : through my foolishness.

6 I am brought into so great trouble and misery ; that I go mourning all the day long.

PRACTICAL OBSERVATIONS.

Psalm xxxvii.] The sum of the doctrine contained in this psalm is, that we ought not to envy the happiness which the wicked enjoy in this world, nor be offended at the afflictions of good men. For if the latter are sometimes in affliction, in their trials they experience the divine assistance, and have a happy issue out of all their troubles : But it is not so with the ungodly ; their prosperity is only imaginary, and of short duration ; God confounds their unjust designs ; and his anger, in a very sensible manner, falls upon them and all that belongs to them. Every day's experience verifies what this psalm teaches ; and therefore the effect which the reading of it should produce, is to convince us, that our whole happiness depends on our perseverance in piety, which is attended with such sure and glorious rewards.

7 For my loins are filled with a sore disease : and there is no whole part in my body.

8 I am feeble, and sore smitten : I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire : and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me : and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble : and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me : and they that went about to do me evil, talked of wickedness, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not : and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not : and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust : thou shalt answer for me, O Lord my God.

16 I have required that they, even mine enemies, should not triumph over me : for when my foot slipped, they rejoiced greatly against me.

17 And I, truly, am set in the plague : and my heaviness is ever in my sight.

18 For I will confess my wickedness : and be sorry for my sin.

19 But mine enemies live, and are mighty : and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me : because I follow the thing that good is.

21 For sake me not, O Lord my God : be not thou far from me.

22 Hasten thee to help me : O Lord God of my salvation.

PRACTICAL OBSERVATIONS.

[Psalm xxxviii.] What is said in this psalm is very proper for the instruction and consolation of those who are afflicted with pains and diseases, or in any other manner : David teaches them by his own example, to look upon the evils that befall them, how severe soever they be, as a just correction for their sins, and to ask God pardon for them.

P R A C -

Psalm xxxix. *Dixi, Custodiam.*

I Said, I will take heed to my ways : that I offend not in my tongue.

2 I will Keep my mouth as it were with a bridle : while the ungodly is in my sight.

3 I held my tongue and spake nothing : I kept silence, yea, even from good words : but it was pain and grief to me.

4 My heart was hot within me ; and while I was thus musing, the fire kindled : and at the last I spake with my tongue.

5 Lord, let me know my end, and the number of my days : that I may be certified how long I have to live.

6 Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee, and verily every man living is altogether vanity.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now, Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavy hand.

12 When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee : and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

PRACTICAL OBSERVATIONS.

Psalm xxxix.] 1. This psalm contains an excellent doctrine ; which is, that the way never to fall into murmuring, when we see the temporal prof-

Psalm xl. *Expectans expectavi.*

I Waited patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord, and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wondrous works which thou hast done, like as be also thy thoughts, which are to us-ward : and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them : they should be more than I am able to express.

8 Sacrifice and meat-offering thou wouldst not : but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sin hast thou not required : then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God : I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation : lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart my talk hath been of thy truth, and of thy salvation.

PRACTICAL OBSERVATIONS.

prosperity of the wicked, is to represent to ourselves the shortness of our lives, and the insignificancy of the good things of this world. 2. David teaches us, that God can put an end to our lives when he pleases, and deprive us of all our advantages ; that we are only strangers and sojourners here below ; and that the only remedy for the miseries and vanity of human life is, to put all our hope in the Lord, to ask his assistance, and pardon of our sins ; and to submit with resignation to his holy will.

13 I have not kept back thy loving mercy and truth : from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord : let thy loving kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up : yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me : make haste, O Lord, to help me.

17 Let them be ashamed and confounded together, that seek after my soul to destroy it : let them be driven backward, and put to rebuke, that wish me evil.

18 Let them be desolate and rewarded with shame : that say unto me, Lie upon thee, lie upon thee.

19 Let all those that seek thee, be joyful and glad in thee : and let such as love thy salvation say alway, The Lord be praised.

20 As for me, I am poor and needy : but the Lord careth for me.

21 Thou art my helper and redeemer : make no long tarrying, O my God.

PRACTICAL OBSERVATIONS.

Psalms xl.] This psalm contains extraordinary strains of piety and gratitude. We here observe the sentiments of a heart full of confidence, and affected with a lively sense of God's mercies, with profound humility, and an ardent desire to be entirely devoted to him. Therefore the instructions we here meet with are these. 1. That in our afflictions, we ought to wait patiently for the Lord ; who, though he delay for a time, will come at last to the assistance of those that hope in him. 2. That the true happiness of man consists in choosing the Lord for his refuge, without seeking for it in men, or in the things of the world. 3. That the mercies of God towards us are so many in number, that we cannot reckon them, nor celebrate them as they deserve. 4. That what God chiefly requires of us is, that we should submit ourselves to him without reserve ; saying, " Lo, I come to do thy will, O God, thy law is within my heart : " and that we should publish his praises and his truth before all the world. We see in this psalm, that this is the only service that is pleasing to God ; and that when we are in this condition, we may call upon him with a full assurance of his assistance. Lastly, We must consider, that David speaks in this psalm, as the type of Jesus Christ, when he says,
" Sacri-

EVENING PRAYER.

Psalm xli. *Beatus qui intelligit.*

Blessed is he that considereth the poor and needy : the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth : and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed : make thou all his bed in his sickness.

4 I said, Lord be merciful unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me : When shall he die, and his name perish ?

6 And if he come to see me, he speaketh vanity : and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evil.

8 Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : who did also eat of my bread, hath laid great wait for me.

10 But be thou merciful unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

PRACTICAL OBSERVATIONS.

“ Sacrifice and meat-offering thou wouldest not, but mine ears hast thou opened. Then said I, Lo, I come to do thy will, O my God.” St. Paul applies these words to our Lord in the epistle to the Hebrews ; and remarks, that by Jesus Christ’s oblation and sacrifice of himself, we are sanctified and dedicated to God. This affords us a powerful motive to celebrate the infinite love of our Redeemer, to devote ourselves to the Lord, and conform in all things to his will,

P R A C-

Psalm xlii. *Quemadmodum.*

Like as the hart desireth the water-brooks : so longeth my soul after thee, O God,

2 My soul is athirst for God, yea, even for the living God : When shall I come to appear before the presence of God ?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

4 Now when I think thereupon, I pour out my heart by myself : for I went with the multitude, and brought them forth into the house of God ;

5 In the voice of praise and thanksgiving : among such as keep holy-day.

6 Why art thou so full of heaviness, O my soul : and why art thou so disquieted within me ?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes : all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness in the day-time ; and in the night-season did I sing of him, and made my prayer unto the God of my life,

PRACTICAL OBSERVATIONS.

Psalm xli.] In this psalm, the blessing of God is promised to those who have compassion on the afflicted, who judge charitably of them, and comfort them in their sufferings. David assures the kind and charitable, that God will deliver them in their calamities ; that he will heal them when they are sick and languishing ; and that he will preserve them, and make them happy in this life. These promises ought to inspire us with sentiments of charity, and compassion for the unfortunate ; and engage us to comfort them, and contribute to their ease as far as we are able. On the other hand, what David says of the proceedings of his enemies, shews us, that it is a great sin to insult the miserable, to wish evil to or desire the death of any one, and to judge that all those whom God afflicts are punished because of their sins. This should teach us to avoid hard-heartedness and rash judgments, and to think always favourably of people in affliction, and especially of those who are remarkable for piety and the fear of the Lord.

P R A C.

11 I will say unto the God of my strength, Why hast thou forgotten me : why go I thus heavily, while the enemy oppresseth me ?

12 My bones are smitten asunder as with a sword : while mine enemies that trouble me cast me in the teeth ;

13 Namely, while they say daily unto me : Where is now thy God ?

14 Why art thou so vexed, O my soul : and why art thou so disquieted within me ?

15 O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God.

Psalm xliii. *Judica me, Deus.*

GIVE sentence with me, O God, and defend my cause against the ungodly people : O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee : and why go I so heavily, while the enemy oppresseth me ?

3 O send out thy light and thy truth, that they may lead me : and bring me unto thy holy hill, and to thy dwelling.

PRACTICAL OBSERVATIONS.

Psalm xliii.] In the earnest desire of the prophetic author of this psalm, who was probably David, to come again to the house of God, which he was kept from, we see what sentiments true devotion and sincere piety inspire men with. The faithful desire nothing more sincerely, than to appear before God, and particularly to worship in the assemblies of the saints, and to be edified by the company and good examples of godly men. In like manner, there is nothing grieves them more than to be deprived of that comfort, and to see the wicked impiously insult God, and scoff at the just man's trust in him. Observe next, that the author of this psalm had been in exceeding great distress, and as it were sinking under the afflicting hand of God ; in which condition his soul was distracted, and almost destitute of comfort ; but that, nevertheless, his faith had raised and supported him. This example ought to strengthen the righteous in their afflictions, comfort them in their greatest bitterness of soul, and make them say with the psalmist, " Why art thou so vexed, O my soul : and why art thou so disquieted within me ? O put thy trust in God : for I will yet thank him, which is the help of my countenance, and my God."

P R A C E.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks which is the help of my countenance, and my God.

MORNING PRAYER.

Psalm xliv. *Deus, auribus.*

WE have heard with our ears, O God, our fathers have told us: what thou hast done in their time of old,

2 How thou hast driven out the heathen with thy hand and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my king, O God: send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy name will we tread them under that rise up against us.

7 For I will not trust in my bow; it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy name for ever.

10 But now thou art far off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us, spoil our goods.

PRACTICAL OBSERVATIONS.

[Psalm xliii.] The complaints and sighs of the prophet, in this and the foregoing psalm, because he could not come into the house of God, should engage those who have the liberty to serve God in the religious assemblies, gladly to improve so inestimable a blessing.

P R A C -

12 Thou lettest us be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me ;

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this become upon us, yet do we not forget thee : nor behave ourselves frowardly in thy covenant.

19 Our heart is not turned back : neither our steps gone out of thy way ;

20 No, not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the name of our God, and holden up our hands to any strange god : shall not God search it out ; for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long : and are counted as sheep appointed to be slain.

23 Up, Lord, why sleepest thou : awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face : and forgettest our misery and trouble ?

25 For our soul is brought low, even unto the dust : our belly cleaveth unto the ground.

26 Arise, and help us : and deliver us for thy mercies sake.

PRACTICAL OBSERVATIONS.

Psalms xlv. 1 This psalm was composed at a time when the people of Israel were under affliction and persecution. The complaints here made of their deplorable condition, shew, that in all times the church has been afflicted ; and that God often permits his people to be delivered into the hands of the wicked, and the faithful to be cruelly persecuted. This is St Paul's reflection, (*Rom. viii.*) where he applies to Christians these words

Psalm xlv. *Eructavit cor meum.*

MY heart is inditing of a good matter : I speak of the things which I have made unto the King.

2 My tongue is the pen : of a ready writer.

3 Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty : according to thy worship and renown.

5 Good luck have thou with thine honour : ride on, because of the word of truth, of meekness and righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee : even in the midst among the kings enemies.

7 Thy seat, O God, endureth for ever : the sceptre of thy kingdom is a right sceptre.

8 Thou hast loved righteousness, and hated iniquity : wherefore God even thy God hath anointed thee with the oil of gladness above thy fellows.

9 All thy garments smell of myrrh, aloes, and cassia : out of the ivory palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women : upon thy right hand did stand the Queen in a vesture of gold, wrought about with divers colours.

11 Hearken, O daughter, and consider, incline thine ear : forget also thine own people, and thy fathers house.

12 So shall the King have pleasure in thy beauty : for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall be there with a gift : like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within : her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle work : the virgins that be her fellows shall bear her company, and shall be brought unto thee.

PRACTICAL OBSERVATIONS.

words of this psalm ; “ For thy sake also we are killed all the day long, we are counted as sheep appointed to be slain.” God permits it so to be for the glory of his name, and to try and purify his church.

P R A C.

16 With joy and gladness shall they be brought: and shall enter into the Kings palace.

17 In stead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy name from one generation to another: therefore shall the people give thanks unto thee, world without end.

Psalm xli. *Deus noster refugium.*

GOD is our hope and strength: a very present help in trouble.

2 Therefore will we not fear, though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the tabernacle of the most High.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado; and the kingdoms are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

PRACTICAL OBSERVATIONS.

Psalm xli.] This psalm is to be considered in two lights: 1. As a hymn designed to procure the divine blessing upon the marriage of Solomon and upon his kingdom. 2. As it properly relates to Jesus Christ; the husband and king of the church. In this psalm there is express mention made of his divinity; of his anointing, of his power; of the glory and duration of his kingdom. This St Paul teaches us, in the first chapter of the epistle to the Hebrews, where he applies to our Lord the words of this psalm: "Thy seat, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom; God, even thy God, hath anointed thee with the oil of gladness above thy fellows." These words can properly suit no other but Christ Jesus; and as they describe his infinite power and glory, they engage us to reverence and adore him, and in all things to submit to him, that we may share in the blessings he pours upon his church, and upon all those who have the happiness to live under his dominion.

8 O come hither, and behold the works of the Lord : what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world : he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God : I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

EVENING PRAYER.

Psalm xlvii. *Omnes gentes plaudite.*

O Clap your hands together, all ye people : O sing unto God with the voice of melody.

2 For the Lord is high, and to be feared : he is the great King upon all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall choose out an heritage for us : even the worship of Jacob, whom he loved.

5 God is gone up with a merry noise ; and the Lord with the sound of the trump.

6 O sing praises, sing praises unto our God : O sing praises sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

PRACTICAL OBSERVATIONS.

Psalm xlvii.] We are to learn from hence, that God is the protector of his church ; and that even when kings and nations, who are represented in this psalm by floods and torrents, are confederate against it, God renders all their efforts vain, and powerfully delivers it. The Christian church has still greater share in these promises and the divine protection than the ancient people had, since this is for ever to subsist. This the church has always experienced ; this the faithful should consider for their comfort, and the confirmation of their faith.

P R A C

9 The princes of the people are joined unto the people of the God of Abraham : for God, which is very high exalted, doth defend the earth, as it were with a shield.

Psalm xlviii. *Magnus Dominus.*

GREAT is the Lord, and highly to be praised : in the city of our God, even upon his holy hill,

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north side lieth the city of the great King ; God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth : are gathered, and gone by together.

4 They marvelled to see such things : they were astonished and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travail.

6 Thou shalt break the ships of the sea : through the east-wind.

7 Like as we have heard, so have we seen in the city of the Lord of hosts ; in the city of our God : God upholdeth the same for ever.

8 We wait for thy loving kindness, O God : in the midst of thy temple.

9 O God, according to thy Name, so is thy praise unto the worlds end : thy right hand is full of righteousness.

10 Let the mount Sion rejoice, and the daughter of Judah be glad : because of thy judgments.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

P R A C T I C A L O B S E R V A T I O N S.

Psalm xlviii.] This psalm should excite us to praise God, and to celebrate his glory with holy transports, as he is the king of the whole earth, and deserves the adoration of all men ; but above all, because he has chosen us to be his people and his inheritance. What we read in this psalm is particularly applicable to the times of the gospel, and especially to our Lord's triumphant ascension to the glory of his kingdom, and to the happiness which the several nations of the earth now enjoy in being accounted the people of God.

P R A C-

13 For this God is our God for ever and ever : he shall be our guide unto death.

Psalm xlix. *Audite hoc, omnes.*

O Hear ye this, all ye people : ponder it with your ears, all ye that dwell in the world.

2 High and low, rich and poor : one with another.

3 My mouth shall speak of wisdom : and my heart shall muse of understanding.

4 I will incline mine ear to the parable : and shew my dark speech upon the harp.

5 Wherefore should I fear in the days of wickedness : and when the wickedness of my heels compasseth me round about.

6 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

7 But no man may deliver his brother : nor make agreement unto God for him :

8 For it cost more to redeem their souls : so that he must let that alone for ever :

9 Yea, though he live long ; and see not the grave.

10 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever : and that their dwelling-places shall endure from one generation to another, and call the lands after their own names.

PRACTICAL OBSERVATIONS.

[Psalm xlviii.] The reflection we are to make upon this psalm is, that the church has often been attacked by the kings and nations of the world, who had conspired together to destroy it ; but that God has always watched over it, and rendered all the conspiracies of its enemies vain, and turned them to their own confusion. This psalm assures us very expressly, that the church is the dearest thing to God upon earth, that he dwells in the midst of it, that he encompasses it with his protection, and that he will always support it. These promises are still better suited to the Christian than to the Jewish church, and ought to convince us of our happiness in being members of Christ's church, and fill all sincere Christians with steadfast hope and confidence in God.

P R A C -

12 Nevertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish; this is the way of them.

13 This is their foolishness: and their posterity praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have dominion over them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich: or if the glory of his house be increased;

17 For he shall carry nothing away with him, when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself an happy man; and so long as thou doest well unto thyself, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

PRACTICAL OBSERVATIONS.

[Psalm xlix.] There are many very important reflections to be made on this psalm. It teaches us, that such as trust in their goods and riches, or that are puffed up with their honours and credit, are fools and blind. We have here represented the vanity and folly of the projects and schemes laid by worldly men for their own advancement, and the glory of their families. The prophet remarks, that God makes all their schemes abortive; that death robs them of all their glory; that they become a prey to the grave; and that their riches cannot redeem their souls, nor secure them from death and the judgment of God; but that it is not so with those that put their trust in God, since they are sure that he will redeem them, even from death, and will take them to himself to all eternity. High and low ought to attend to and meditate on these instructions, as the prophet exhorts them: those who are rich, or in an exalted station, should remember them, lest they forget God, and fall into pride; and people of mean rank, should learn from hence, never to envy the glory, riches, and prosperity, which fall to the lot of others; and all in general are here taught to wean their affections from the world; and to seek their happiness wholly in the favour and love of God.

M O R N I N G P R A Y E R.

Psalm l. *Deus deorum.*

THE Lord, even the most mighty God, hath spoken :
and called the world, from the rising up of the sun,
unto the going down thereof.

2 Out of Sion hath God appeared : in perfect beauty.

3 Our God shall come, and shall not keep silence : there
shall go before him a consuming fire, and a mighty tempest
shall be stirred up round about him.

4 He shall call the heaven from above : and the earth,
that he may judge his people.

5 Gather my saints together unto me : those that have
made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness : for
God is judge himself.

7 Hear, O my people, and I will speak : I myself will
testify against thee, O Israel ; for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for
thy burnt-offerings : because they were not alway before me.

9 I will take no bullock out of thine house : nor he-goat
out of thy folds.

10 For all the beasts of the forest are mine : and so are
the cattle upon a thousand hills.

11 I know all the fowls upon the mountains : and the
wild beasts of the field are in my sight.

12 If I be hungry, I will not tell thee : for the whole
world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh : and drink
the blood of goats ?

14 Offer unto God thanksgiving : and pay thy vows
unto the most Highest.

15 And call upon me in the time of trouble : so will I hear
thee, and thou shalt praise me.

16 But unto the ungodly said God : Why dost thou
preach my laws, and takest my covenant in thy mouth ;

17 Whereas thou hatest to be reformed : and hast call
my words behind thee ?

18 When

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickedness : and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother : yea, and hast slandered thine own mothers son.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thyself : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right, will I shew the salvation of God.

Psalm li. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness : according to the multitude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickedness : and cleanse me from my sin :

3 For I acknowledge my faults : and my sin is ever before me.

4 Against thee only have I sinned, and done this evil in thy sight : that thou mightest be justified in thy saying, and clear when thou art judged.

P R A C T I C A L O B S E R V A T I O N S .

[Psalm l.] This psalm teaches us, that the true worship which God requires, is to serve him in spirit and in truth, to praise him, to call upon him, and to do his will. As for those who profess to serve God, to take his covenant in their mouths, and who, nevertheless, abandon themselves to sin, and particularly to injustice, impurity, deceit, and slander ; we see here, that God cannot endure their hypocrisy ; and that though he does not punish them immediately, they must not imagine they shall escape his judgment. Sinners and false Christians should carefully improve to their advantage what is said in this psalm ; and all of us ought seriously to reflect upon it, that we may not offend God by an hypocritical worship, but calling upon him with sincerity, and studying above all things to do what he commandeth, may render to him such service as shall be acceptable in his sight, and procure his favour towards us.

P R A C .

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me hear of joy and gladness : that the bones which thou hast broken, may rejoice.

9 Turn thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God : and renew a right spirit within me.

11 Cast me not away from thy presence : and take not thy Holy Spirit from me.

12 O give me the comfort of thy help again : and stablish me with thy free Spirit.

13 Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14 Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

PRACTICAL OBSERVATIONS.

Psal. li. David's example in this psalm teaches us, 1. That it is the duty of sinners, and particularly of those that have fallen into great sins; to be sensible of the greatness of them, humbly to acknowledge and confess them, and even publicly before men, when it is necessary; earnestly to implore the mercy of God with true contrition, and to beg of him a sincere conversion, and the assistance of his spirit, that they may never
more

Psaln lii. *Quid gloriaris?*

WHY boastest thou thyself, thou tyrant: that thou canst do mischief;

1 Whereas the goodness of God: endureth yet daily?

2 Thy tongue imagineth wickedness: and with lies thou curtest like a sharp razor.

3 Thou hast loved unrighteousness more than goodness: and to talk of lies more than righteousness.

4 Thou hast loved to speak all words, that may do hurt: O thou false tongue.

5 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

6 The righteous also shall see this, and fear: and shall laugh him to scorn.

7 Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

8 As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercy of God for ever and ever.

9 I will always give thanks unto thee for that thou hast done: and I will hope in thy name, for thy saints like it well.

PRACTICAL OBSERVATIONS.

more fall into sin. 2. That a penitent sinner, who is truly humbled for his sins, considers himself indispensably obliged to repair the scandal he has given, and contribute his utmost towards the conversion of other sinners, and the edification of all by his example, by his exhortations, and by his prayers. This is the only way to obtain pardon for the sins we have committed, and to procure peace of conscience, and the renewal of the grace of God.

Psaln lii.] We may gather from this psalm, 1. That the wicked, and particularly cruel men and slanderers, such as Doeg was, receive from God the punishment they deserve; and that God abhors lying and calumny. 2. That those who trust in their riches, or in their address, become examples of the just judgment of God: whilst he bestows his favour on those that put their trust in him, and walk in his ways.

EVENING PRAYER.

Psalm liii. *Dixit insipiens.*

THE foolish body hath said in his heart : There is no God.

2 Corrupt are they, and become abominable in their wickedness : there is none that doeth good.

3 God looked down from heaven upon the children of men : to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable : there is also none that doeth good, no not one.

5 Are not they without understanding, that work wickedness : eating up my people as if they would eat bread ? they have not called upon God.

6 They were afraid, where no fear was : for God hath broken the bones of him that besieged thee : thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion : Oh that the Lord would Deliver his people out of captivity !

8 Then should Jacob rejoice : and Israel should be right glad.

Psalm. liv. *Deus, in Nomine.*

SAVE me, O God, for thy Name's sake : and avenge me in thy strength.

2 Hear my prayer, O God : and hearken unto the words of my mouth.

PRACTICAL OBSERVATIONS.

Psalm liii.] 1. The complaint which David here makes of the impiety of the men of his age, may be applied to a great number of Christians, who profess to know God, but in works deny him, giving themselves up to all manner of impiety. 2. It appears, however, from the evils which David says the righteous are exposed to by means of the ungodly, and from the promises made to the godly in afflictions, that when the corruption is most general, God has always some true worshippers, who lament this corruption, endeavour to keep themselves free from the infection, and, in the midst of the disorders that prevail, always look up to God, and put their trust in him. 3. It should be remarked, that St Paul, (Rom. iii.) quotes this psalm, to prove that the Jews were sinners as well as the heathen : that consequently they could not be justified by the law of Moses, but only by faith in Jesus Christ.

P R A C.

3 For strangers are risen up against me : and tyrants, which have not God before their eyes, seek after my soul.

4 Behold, God is my helper : the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies : destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord : because it is so comfortable.

7 For he hath delivered me out of all my trouble : and mine eye hath seen his desire upon mine enemies.

Psalm. lv. *Exaudi, Deus.*

HEAR my prayer, O God : and hide not thyself from my petition.

2 Take heed unto me, and hear me : how I moarn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast : for they are minded to do me some mischief, so maliciously are they set against me

4 My heart is disquieted within me : and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me : and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove : for then would I flee away, and be at rest.

7 Lo, then would I get me away far off : and remain in the wilderness.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues, O Lord, and divide them : for I have spied unrighteousness and strife in the city.

10 Day and night they go about within the walls thereof : mischief also and sorrow are in the midst of it.

PRACTICAL OBSERVATIONS.

Psalm. liv. 1. In this psalm the royal prophet teaches us by his example, that prayer should be always our refuge in time of danger ; that even when men have conspired our ruin, if we call upon the Lord with a pure heart, he will protect us ; and that when he has heard us we ought to bless him with all our heart, and make grateful acknowledgements.

P R A C -

11 Wickedness is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done us this dishonour: for then I could have borne it;

13 Neither was it mine adversary that did magnify himself against me: for then peradventure I would have hid myself from him;

14 But it was even thou, my companion: my guide, and mine own familiar friend.

15 We took sweet council together and walked in the house of God as friends.

16 Let death come hastily upon them, and Let them go down quick into hell: for wickedness is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening, and morning, and at noon-day will I pray, and that instantly: and he shall hear my voice.

19 It is he that hath delivered my soul in peace, from the battle that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer than butter, having war in his heart: his words were smother than oil, and yet be they very swords.

23 O cast thy burden upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood-thirsty and deceitful men shall not live out half their days: nevertheless, my trust shall be in thee, O Lord.

PRACTICAL OBSERVATIONS.

[Psalm lv.] We must take care not to make an ill-use of this psalm, and some others of the like nature, (see on Psalm xxxv, lix, lxxix.) by apply.

M O R N I N G P R A Y E R.

Psal. lvi. *Misere mei, Deus.*

BE merciful unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most Highest.

3 Nevertheless, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine is to do me evil.

6 They hold all together, and keep themselves close : and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickedness : thou, O God, in thy displeasure shalt cast them down.

8 Thou tellest my sittings, put my tears into thy bottle : are not these things noted in thy book ?

9 Whosoever I call upon thee, then shall mine enemies be put to flight : this I know ; for God is on my side.

10 In God's word will I rejoice : in the Lords word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 Unto thee, O God, will I pay my vows : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling ; that I may walk before God in the light of the living.

P R A C T I C A L O B S E R V A T I O N S.

applying what David says against his persecutors to the occasions which we have of complaining against others, for any uneasiness or displeasure which we may be exposed to by them. The offences we receive are generally speaking, trifling : and if not, a Christian is bound to forgive all, and to hate no man ; and should be so far from making imprecations against any, that he ought to pray for those who do him the greatest injury, herein conforming to the laws of the gospel, and to that pattern of patience and meekness which our Lord has given us in his life and death.

P R A C T.

Psalm lvii. *Miserere mei, Deus.*

BE merciful unto me, O God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge until this tyranny be over-past.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercy and truth: my soul is among lions.

5 And I lie even among the children of men, that are set on fire: whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thyself, O God, above the heavens: and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing, and give praise.

9 Awake up, my glory; awake, lute and harp: I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

PRACTICAL OBSERVATIONS.

Psalm lvi, lvii.] We find in these as in the preceding psalms, that David, animated by his piety and supported by his faith, always applied to God for deliverance in the dangers that threatened him. Though we are not exposed to dangers like those of David formerly, and therefore cannot apply to ourselves all we read in these psalms, we may nevertheless from hence conclude in general, that in our necessities we should draw nigh to God, and hide ourselves under the shadow of his wings; being fully persuaded, that he will not fail to send us help from heaven, and to deliver us. But that we may thus trust in him, we must always adhere stedfastly to our duty, and never make use of any unworthy means to extricate ourselves from any pressing difficulties; herein imitating David, who when he had it in his power to take away Saul's life, when that king came into the cave where he was, would not do it. Lastly, As David at the end of the psalm praises God with holy transports of joy; so is it our duty, after we have experienced the divine assistance, to thank and praise his holy name, and every where publish his goodness towards us.

P R A C-

11 For the greatness of thy mercy reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thyself, O God, above the heavens : and thy glory above all the earth.

Psaln lviii. *Si vere utique.*

ARE your minds set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sons of men ?

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickedness.

3 The ungodly are froward, even from their mothers womb : as soon as they are born, they go astray, and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder, that stoppeth her ears ;

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth, O God, in their mouths, smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace, and when they shoot their arrows let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sun.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoice when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtless there is a God that judgeth the earth.

PRACTICAL OBSERVATIONS.

[Psalm lviii.] This is a psalm which those in public offices ought to take good notice of, because it teaches them, that if they do not administer strict justice, if they oppress the innocent with artifice or violence, the vengeance of God will overtake them. And in general, we see here, that all those who harden themselves in their evil ways, without hearkening to the voice of God, are likewise threatened with his vengeance.

E V E N.

THE COMMON PRAYER, &c. EVENING PRAYER.

Psalm lix. *Eripe me de inimicis.*

Deliver me from mine enemies, O God: defend me from them that rise up against me.

2 O deliver me from the wicked doers: and save me from the blood-thirsty men.

3 For lo, they lie waiting for my soul: the mighty men are gathered against me without any offence or fault of me, O Lord.

4 They run and prepare themselves without my fault: arise thou therefore to help me, and behold.

5 Stand up, O Lord God of hosts, thou God of Israel, to visit all the heathen: and be not merciful unto them that offend of malicious wickedness.

6 They go to and fro in the evening: they grin like a dog, and run about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodness plenteously: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grin like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning : for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing : for thou, O God, art my refuge, and my merciful God.

Psaln lx. *Deus, repulisti nos.*

O God, thou hast cast us out, and scattered us abroad : thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land, and divided it : heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heavy things : thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee : that they may triumph because of the truth.

5 Therefore were thy beloved delivered : help me with thy right hand, and hear me.

6 God hath spoken in his holiness, I will rejoice and divide Sichem : and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head ; Judah is my law-giver.

8 Moab is my washpot, over Edom will I cast out my shoe : Philistia, be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom ?

PRACTICAL OBSERVATIONS.

Psaln lix.] That we may improve by the reading of this psalm, it is proper to make these two reflections. 1. That David's prayers were heard, and that providence furnished him with means of escaping the fury of Saul, who sought his life ; from whence we learn, that the prayers of the faithful, and their confidence in God, is never in vain. 2. It is to be observed, that what David says in this psalm against his enemies, was not spoken out of a principle of hatred or revenge ; but being persecuted unjustly, and his cause being that of God, he might, as a prophet, denounce the divine judgments against them. However, it is not lawful for any private person to make the like prayers. When men treat us with malice and injustice, we must keep within the bounds of that meekness prescribed in the gospel, return good for evil, and wait with patience for the divine assistance.

10 Hast not thou cast us out, O God : Wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man.

12 Through God will we do great acts : for it is he that shall tread down our enemies.

Psalm lxi. Exaudi, Deus.

HEAR my crying, O God : give ear unto my prayer.
2 From the ends of the earth will I call upon thee : when my heart is in heaviness.

3 O set me up upon the rock that is higher than I : for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

6 Thou shalt grant the King a long life : that his years may endure throughout all generations.

7 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

8 So will I always sing praise unto thy Name : that I may daily perform my vows.

PRACTICAL OBSERVATIONS.

Psalm lx.] The first thing observable in this psalm is, that David lays before God the miseries which had befallen the Israelites ; which teaches us, that when nations are exposed to war, and other public calamities, God is the dispenser of them, to chastise and humble them. 2. David celebrates the power and goodness of God, who had assisted his people, and given them the victory over their enemies. Thus is God reconciled with men, after he has afflicted them ; and in particular, disappoints the plots and contrivances of the enemies of his church. Lastly, This psalm teaches us, that the strength and assistance of man is but vanity, and that there is none but the Lord who can help and deliver us in our distress, and in whom we may safely and perfectly confide.

Psalm lxi.] In this psalm, we see David groaning and calling upon the Lord for help ; but at the same time, we see him full of joy and confidence. Such are the dispositions of all those that fear God ; they implore his assistance when any dangers threaten them, and make him their secure refuge.

P R A C .

M O R N I N G P R A Y E R.

Psalm lxii. *Nonne Deo?*

MY soul truly waiteth still upon God: for of him cometh my salvation.

2 He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you; yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itself.

10 O trust not in wrong and robbery, give not yourselves unto vanity: if riches increase, set not your heart upon them.

11 God spake once, and twice I have also heard the same: that power belongeth unto God:

12 And that thou, Lord, art merciful: for thou rewardest every man according to his work.

P R A C T I C A L O B S E R V A T I O N S.

Psalm lxii.] David teaches us, by his example, 1. That the true and only way to enjoy uninterrupted peace and tranquility of mind, is to trust in God alone; and that when we depend upon him, we need fear nothing that men can do to us. 2. That it is great blindness to trust in men, who are vanity itself; to set out our heart upon the good things of this world, or become proud and haughty when we abound in them.

P R A C-

Psalm lxxiii. Deus, Deus meus.

O God, thou art my God, early will I seek thee.
 2 My soul thirsteth for thee, my flesh also longeth after thee : in a barren and dry land where no water is.

3 Thus have I looked for thee in holiness : that I might behold thy power and glory.

4 For thy loving kindness is better than the life itself : my lips shall praise thee.

5 As long as I live will I magnify thee on this manner : and lift up my hands in thy Name.

6 My soul shall be satisfied even as it were with marrow and fatness : when my mouth praiseth thee with joyful lips.

7 Have I not remembered thee in my bed : and thought upon thee when I was waking ?

8 Because thou hast been my helper : therefore under the shadow of thy wings will I rejoice.

9 My soul hangeth upon thee : thy right hand hath up-holden me.

20 These also that seek the hurt of my soul : they shall go under the earth.

11 Let them fall upon the edge of the sword : that they may be a portion for foxes.

12 But the King shall rejoice in God ; all they also that swear by him, shall be commended : for the mouth of them that speak lies shall be stopped.

Psalm lxxiv. Exaudi, Deus.

HEAR my voice, O God, in my prayer : preserve my life from fear of the enemy.

PRACTICAL OBSERVATIONS.

Psalm lxxiii.] 1. The ardent zeal with which David, when a fugitive and persecuted, desired to enjoy the presence of the Lord in his holy tabernacle, shews, that whilst we are strangers and sojourners in this world, there is nothing we ought more earnestly to desire, than to serve God, to praise him in his house, and to behold his face one day in heaven. 2. The comfort, joy and confidence, which David gives such extraordinary proofs of in this psalm, most evidently shew, that the sense of the grace and love of God produces unspeakable joy and satisfaction in the hearts of the faithful, even when they are most afflicted ; that they fear no evil whilst they are under his protection, and that nothing can disturb or rob them of their peace.

P R A C -

2 Hide me from the gathering together of the froward ; and from the insurrection of wicked doers ;

3 Who have whet their tongue like a sword : and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect : suddenly do they hit him, and fear not.

5 They encourage themselves in mischief : and commune among themselves, how they may lay snares, and say, that no man shall see them.

6 They imagine wickedness, and practise it ; that they keep secret among themselves, every man in the depth of his heart.

7 But God shall suddenly shoot at them with a swift arrow : that they shall be wounded.

8 Yea, their own tongues shall make them fall : inso-much that whoso seeth them, shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done : for they shall perceive that it is his work.

10 The righteous shall rejoice in the Lord, and put his trust in him ; and all they that are true of heart shall be glad.

EVENING PRAYER.

Psalm. lxxv. *Te decet hymnus.*

THOU, O God, art praised in Sion : and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer : unto thee shall all flesh come.

3 My misdeeds prevail against me : O be thou merciful unto our sins.

PRACTICAL OBSERVATIONS.

[Psalm lxxv.] We see here, how the wicked often make use of artifice and deceit to succeed in their designs, and to destroy the innocent ; but that God preserves those that call upon him and trust in him, from the snares that are laid for them, and turns the devices of their enemies to their own confusion. This is a doctrine which ought to fill the righteous with joy and confidence, and engage us to adore the goodness, wisdom and justice of the Lord, in his proceedings both with good and bad men.

P R A C.

4 Blessed is the man whom thou choosest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderful things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Who in his strength setteth fast the mountains: and is girded about with power.

7 Who stilleth the raging of the sea: and the noise of his waves, and the madness of the people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the year with thy goodness: and thy clouds drop fatness.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoice on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

PRACTICAL OBSERVATIONS.

Psalm lxxv.] This psalm suggests these two instructions: 1. That as God was formerly worshipped in Sion, and there hearkened to the prayers that were offered up to him, he now dwells in his church, and receives favourably the desires of all those that call upon him, pardons their sins, and poureth his benefits upon them. This should convince us how happy we are in being members of the church of God; and in the number of those whom he has chosen, and for whom he has prepared those comforts of infinite price, which refresh the soul, and produce that fulness of joy which David here expresses. 2. The next instruction is, that God governs the world by his power; and particularly, that he provides men with the necessaries of this life, by making the land fruitful, and causing it to produce bread for our sustenance. These reflections should convince us of our obligation to celebrate and praise his name, and to thank him, as the author of all the good things we enjoy, and gratefully employ them to his glory.

Psalm.

Psalm. lxi. *Jubilate Deo.*

O Be joyful in God, all ye lands : sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderful art thou in thy works : through the greatness of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee : sing of thee, and praise thy Name.

4 O come hither, and behold the works of God : how wonderful he is in his doing toward the children of men !

5 He turned the sea into dry land : so that they went through the water on foot ; there did we rejoice thereof.

6 He ruleth with his power for ever ; his eyes behold the people : and such as will not believe, shall not be able to exalt themselves.

7 O praise our God, ye people : and make the voice of his praise to be heard ;

8 Who holdeth our soul in life : and suffereth not our feet to slip.

9 For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare : and laidest trouble upon our loins.

11 Thou sufferest men to ride over our heads : we went through fire and water, and thou broughtest us out into a weakly place.

12 I will go into thine house with burnt-offerings : and will pay thee my vows, which I promised with my lips, and spake with my mouth, when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

14 O come hither, and hearken all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickedness with mine heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised

18 Praised be God, who hath not cast out my prayer : nor turned his mercy from me.

Psal. lxxvii. Deus miseratur.

GOD be merciful unto us, and bless us : and shew us the light of his countenance, and be merciful unto us ;
2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoice, and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God, even our own God, shall give us his blessing.

7 God shall bless us : and all the ends of the world shall fear him.

PRACTICAL OBSERVATIONS.

Psal. lxxvii.] 1. The example of the prophet in this psalm teaches us, that when God has delivered us from any danger, we should thank him for it, declare his goodness, and stir up our neighbours to praise him with us ; but above all, that we should faithfully discharge the vows and promises we made to him in our distress. 2. We ought to take great notice of these words of the psalmist ; “ If I incline unto wickedness with mine, heart the Lord will not hear me.” They teach us, that God does not receive the prayers of the wicked ; and that if we desire he should hear us, our heart ought to be upright and sincere before him ; and that we should sincerely and inviolably adhere to his worship, and the promoting his glory.

Psal. lxxvii.] This psalm engages us to these two duties : 1. We are to look upon the blessing of God as the source of all temporal and spiritual good things that may contribute to our happiness, and to pray continually to him in the words of the prophet, saying, “ God be merciful unto us, and shew unto us the light of his countenance, and be merciful unto us.” 2. We must offer up this prayer, not only for ourselves, but for all people ; that God would make himself known to them, and that his name may be praised by all nations. This prayer suits us still better than it did the Jews, since under the gospel dispensation the nations of the earth were to be enlightened with the knowledge of God, and enriched with his blessings, through Christ Jesus.

MORN-

M O R N I N G P R A Y E R.

Psalm lxviii. *Exurgat Deus.*

LET God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoice before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnify him that rideth upon the heavens, as it were upon an horse, praise him in his Name JAH, and rejoice before him.

5 He is a father of the fatherless, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity: but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness.

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so, ye high hills? this is Gods hill, in thee which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivity captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God who helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickedness.

22 The Lord hath said, I will bring my people again, as I did from Bafan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou, my God, and King, goest in the sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their council: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy temple's sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spear-men, and multitude of the mighty, are scattered abroad among the beasts of the people, so that they humbly bring pieces of silver: and when he hath scattered the people that delight in war.

31 Then

31 Then shall the princes come out of Egypt ; the Mo-
rians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth : O sing
praises unto the Lord.

33 Who sitteth in the heavens over all, from the begin-
ning : lo, he doth send out his voice, yea, and that a
mighty voice.

34 Ascribe ye the power to God over Israel : his worship
and strength is in the clouds.

35 O God, wonderful art thou in thy holy places : even
the God of Israel ; he will give strength and power unto
his people : blessed be God.

EVENING PRAYER.

Psalm lxxix. *Salvum me fac.*

SAVE me, O God : for the waters are come in, even
unto my soul.

2 I stick fast in the deep mire, where no ground is : I
am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry : my sight fail-
eth me for waiting so long upon my God.

4 They that hate me without a cause, are more than the
hairs of my head : they that are mine enemies, and would
destroy me guiltless, are mighty.

5 I paid them the things that I never took : God, thou
knowest my simpleness, and my faults are not hid from thee.

PRACTICAL OBSERVATIONS.

[Psalm lxxviii.] There are two remarkable prophecies in this psalm. The first is this, "Thou art gone up on high, thou hast led captivity captive, and received gifts for men." In the other, the Holy Ghost foretels, that kings, and the most distant people, should come and worship the true God. The first of these prophecies was accomplished, when our Lord ascended into heaven : as St Paul shews in the fourth chapter of the epistle to the Ephesians, where he quotes this prophecy, and applies it to the ascension of Jesus Christ, and to the gifts he bestowed on his church by his word and spirit. And the second was fulfilled when several nations were converted by the preaching of the gospel ; but it will be accomplished after a more perfect manner in the latter days : and this ought to be the subject of our prayers, our hopes, and our thanksgivings.

6 Let

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause : let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And why ? for thy sake have I suffered reproof : shame hath covered my face.

8 I am become a stranger unto my brethren : even an alien unto my mothers children.

9 For the zeal of thine house hath even eaten me : and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened myself with fasting : and that was turned to my reproof.

11 I put on sackcloth also : and they jested upon me.

12 They that sit in the gate speak against me : and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee ; in an acceptable time.

14 Hear me, O God, in the multitude of thy mercy : even in the truth of thy salvation,

15 Take me out of the mire, that I sink not : O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up : and let not the pit shut her mouth upon me,

17 Hear me, O Lord, for thy loving kindness is comfortable : turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble : O haste thee, and hear me.

19 Draw nigh unto my soul, and save it : O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame, and my dishonour : mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness : I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat ; and when I was thirsty, they gave me vinegar to drink.

23 Let

23 Let their table be made a snare to take themselves withal : and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded, that they see not : and ever bow thou down their backs.

25 Pour out thine indignation upon them ; and let thy wrathful displeasure take hold of them.

26 Let their habitation be void : and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten : and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickedness to another ; and not come into thy righteousness.

29 Let them be wiped out of the book of the living : and not be written among the righteous.

30 As for me, when I am poor and in heaviness : thy help, O God, shall lift me up.

31 I will praise the Name of God with a song : and magnify it with thanksgiving.

32 This also shall please the Lord : better than a bullock that hath horns and hoofs.

33 The humble shall consider this, and be glad : seek ye after God, and your soul shall live.

34 For the Lord heareth the poor ; and despiseth not his prisoners.

35 Let heaven and earth praise him : the sea and all that moveth therein.

36 For God will save Sion, and build the cities of Judah : that men may dwell there, and have it in possession.

37 The posterity also of his servants shall inherit it : and they that love his Name shall dwell therein.

P R A C T I C A L O B S E R V A T I O N S.

Pfalm lxi.] David seems here in a very great affliction, and in a condition almost past remedy. But the prayers and thanksgivings which he joins to his complaints, shew, that the faithful in the midst of their greatest distress still hope in God ; that they call upon him for aid and assistance with fervency, humility, and confidence ; and that, not only after, but even before he delivers them, they praise him, and give him thanks for the help they expect to receive from his goodness. It David

P R A C.

Pſalm lxx. Deus, in adjutorium.

HASTE thee, O God, to deliver me: make haſte to help me, O Lord.

2 Let them be aſhamed and confounded, that ſeek after my ſoul: let them be turned backward and put to confuſion, that wiſh me evil.

3 Let them for their reward be ſoon brought to ſhame: that cry over me, There, there.

4 But let all thoſe that ſeek thee, be joyful and glad in thee: and let all ſuch as delight in thy ſalvation, ſay alway, The Lord be praiſed.

5 As for me, I am poor, and in miſery: haſte thee unto me, O God.

6 Thou art my helper and my redeemer: O Lord, make no long tarrying.

MORNING PRAYER.

Pſalm. lxxi. In te, Domine, ſperavi.

IN thee, O Lord, have I put my truſt, let me never be put to confuſion: but rid me, and deliver me in thy righteouſneſs: incline thine ear unto me, and ſave me.

PRACTICAL OBSERVATIONS.

expreſſes himſelf as if he ſeemed to deſire the puniſhment of his enemies, we muſt conſider, that they are not properly imprecations againſt them; they are rather predictions than wiſhes; and therefore what he ſays will by no means juſtify us in wiſhing evil to any perſon whatſoever, or to intercede with God to take vengeance on thoſe who injure us. Laſtly, We are to obſerve, that David ſpeaks in this pſalm as a type of Jeſus Chriſt: here we ſee our Lord's zeal for the glory of God; the contempt to which he was expoſed; the gall and vinegar that was offered to him on the croſs; the fatal end of Judas; and the obſtinacy and reſeſſion of the Jews. This appears from the application which the apoſtles make in the New Teſtament of ſeveral paſſages of this pſalm.

[Pſalm lxx.] This pſalm teaches us, that God comes to the help of ſuch as are unjuſtly persecuted; that the expectation of the righteous in their afflictions is never vain; and that the deliverances he vouchſafes them, gives them and all good men reaſon to rejoice, and celebrate his goodneſs.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb: my praise shall be always of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me; and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him; persecute him, and take him; for there is none to deliver him.

10 Go not far from me, O God: my God haste thee to help me.

11 Let them be confounded and perish that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

15 Thou, O God, hast taught me from my youth up until now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am grey headed: until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done; O God, who is like unto thee?

18 O what

18 O what great troubles and adversities hast thou shewed me ! and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour : and comforted me on every side.

20 Therefore will I praise thee, and thy faithfulness, O God, playing upon an instrument of music : unto thee will I sing upon the harp, O thou Holy One of Israel.

21 My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame, that seek to do me evil.

Psalm. lxxii. *Deus, judicium.*

GIVE the king thy judgments, O God : and thy righteousness unto the king's son.

2 Then shall he judge thy people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folks by their right : defend the children of the poor, and punish the wrong-doer.

5 They shall fear thee as long as the sun and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wooll : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the world's end.

PRACTICAL OBSERVATIONS.

[Psalm lxxi.] As David, for his comfort and encouragement to praise God, called to mind the favours he had received from him in time past ; so should we preserve the remembrance of the mercies God has vouchsafed us from our youth, and through the whole course of our lives. In this meditation, we meet with occasions of joy and gratitude, and motives of comfort and confidence for the time to come ; which is more especially the duty of those persons who, like David, are in an advanced age.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needy also, and him that hath no helper.

13 He shall be favourable to the simple and needy : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him ; and daily shall he be praised.

16 There shall be an heap of coyn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

17 His Name shall endure for ever ; his Name shall remain under the sun among the posterities : which shall be blessed through him : and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which only doeth wondrous things ;

19 And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

PRACTICAL OBSERVATIONS.

Psaln lxxii.] There are two things to be considered on this psalm :
 1. The prayers that David made for the prosperity of Solomon, teach us, that kings and people ought to desire of God, as a thing of the greatest consequence, that he would grant to those that rule over kingdoms, justice, wisdom, clemency, and all other virtues that are necessary for them : And that in order to secure the happiness and good government of the people, it is not sufficient that they have a powerful prince, and live in plenty ; but justice should be administered among them, the wicked should be punished, and the righteous and innocent protected. 2. It is to be observed, that most of the things mentioned in this psalm, agree more perfectly to the kingdom of our Lord than to that of Solomon ; since Jesus Christ was to be that glorious King, who was to bring the most distant people into subjection, whose kingdom was to last to the end of the world, and under whose government men were to enjoy a compleat

EVENING PRAYER.

Psalm. lxxiii. *Quam bonus Israel!*

TRULY God is loving unto Israel : even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone : my treadings had well-night slipped.

3 And why ? I was grieved at the wicked : I do also see the ungodly in such prosperity.

4 For they are in no peril of death : but are lusty and strong.

5 They come in no misfortune like other folk : neither are they plagued like other men.

6 And this is the cause that they are so holden with pride : and overwhelmed with cruelty.

7 Their eyes swell with fatness : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemy : their talking is against the most High.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereof suck they no small advantage.

11 Tush, say they, how should God perceive it : is their knowledge in the most High ?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

PRACTICAL OBSERVATIONS.

happiness, and be filled with the choicest blessings of heaven. We have therefore in this psalm the description of our own happiness ; which should put into our mouths the praises with which David concludes this song : " Blessed be the Lord God, even the God of Israel, which only doeth wondrous things : and blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen.

P R A C.

15 Then thought I to understand this : but it was too hard for me.

16 Until I went into the sanctuary of God : then understood I the end of these men.

17 Namely, how thou dost set them in slippery places : and castest them down, and destroyest them.

18 Oh, how suddenly do they consume : perish, and come to a fearful end !

19 Yea, even like as a dream when one awaketh : so shalt thou make their image to vanish out of the city.

20 Thus my heart was grieved : and it went even through my reins.

21 So foolish was I, and ignorant : even as it were a beast before thee.

22 Nevertheless, I am alway by thee : for thou hast holden me by my right hand.

23 Thou shalt guide me with thy council : and after that receive me with glory.

24 Whom have I in heaven but thee : and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth : but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee shall perish : thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God : and to speak of all thy works in the gates of the daughter of Sion.

PRACTICAL OBSERVATIONS.

Psaln lxxiii.] This psalm teaches us how we ought to judge of the prosperity of the wicked, and afflictions of the righteous. We ought never to believe that wicked men, who live in mirth and plenty in this world, and who enjoy all their wishes, are truly happy ; or that the righteous, because they are afflicted, leave God in vain. Asaph has taught us, that to resist this temptation, which is a very dangerous one, we must meditate upon the word of God, and the ways of providence ; that then we shall find, that the felicity of worldly men is vain and of short duration ; and that they are set in slippery places, from whence they fall suddenly. If we add to these considerations what the gospel has revealed concerning the condition of good and bad men after this life, we shall never be staggered, either at the prosperous flourishing state of the
ungodly,

Pſalm lxxiv. *Ut quid, Deus?*

O GOD, wherefore art thou abſent from us ſo long : why is thy wrath ſo hot againſt the ſheep of thy paſture ?

2 O think upon thy congregation : whom thou haſt purchaſed, and redeemed of old.

3 Think upon the tribe of thine inheritance : and mount Sion, wherein thou haſt dwelt.

4 Liſt up thy feet, that thou mayeſt utterly deſtroy every enemy : which hath done evil in thy ſanctuary.

5 Thine adverſaries roar in the miſt of thy congregations : and ſet up their banners for tokens.

6 He that hewed thick timber afore out of the thick trees : was known to bring it to an excellent work.

7 But now they break down all the carved work thereof : with axes and hammers.

8 They have ſet fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9 Yea, they ſaid in their hearts, Let us make havock of them altogether : thus have they burnt up all the houſes of God in the land.

10 We ſee not our tokens, there is not one prophet more : no, not one is there among us, that underſtandeth any more.

11 O God, how long ſhall the adverſary do this diſhonour : how long ſhall the enemy blaſpheme thy Name, for ever ?

12 Why withdraweſt thou thy hand : why pluckeſt thou not thy right hand out of thy boſom to conſume the enemy ?

PRACTICAL OBSERVATIONS.

ungodly, or the ſufferings of the righteous ; and inſtead of being tempted to forſake the fear of the Lord, we ſhall cleave to him more and more, by a lively faith, and by ſuch ſentiments of love and confidence as Aſaph expreſſes when he ſays, “ I am alway by thee ; for thou haſt holden me by my right hand ; thou ſhalt guide me with thy counſel, and after that receive me with glory. Whom have in heaven but thee ? and there is none upon earth that I deſire in compariſon of thee. It is good for me to hold me faſt by God.”

P R A C-

13 For God is my King of old : the help that is done upon earth, he doeth it himself.

14 Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains, and waters out of the hard rocks : thou driedst up mighty waters.

17 The day is thine, and the night is thine : thou hast prepared the light and the sun.

18 Thou hast set all the borders of the earth : thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21 Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22 O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23 Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies : the presumption of them that hate thee, increaseth ever more and more.

PRACTICAL OBSERVATIONS.

Psal. lxxiv.] Observe, 1. That as God, to punish the Jews for their abuse of his service, had suffered their temple to be burnt, and them to be led into captivity, by idolaters ; for the same reasons he has often delivered his church into the hands of persecutors, and deprived nations of the benefit of his word, and removed their candlestick ; but when he thus afflicts his church, his design is to chastise it, to try it, and to purify it. 2. That when God appears the most provoked with his people, he does not quite forsake them ; but always remembers his covenant, and delivers them at last by his power and goodness. Thus it has always happened, as the Jews particularly experienced, when God delivered them from the Babylonish captivity, and they rebuilt the temple of Jerusalem, the destruction of which is lamented in this psalm. Lastly, As the prophet

M O R N I N G P R A Y E R.

Psalm lxxv. *Confitebimur tibi.*

UNTO thee, O God, do we give thanks : yea, unto thee do we give thanks.

2 Thy Name also is so high : and that do thy wondrous works declare.

3 When I receive the congregation : I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof : I bear up the pillars of it.

5 I said unto the fools, Deal not so madly : and to the ungodly, Set not up your horn.

6 Set not up your horn on high : and speak not with a stiff neck.

7 For promotion cometh neither from the east, nor from the west : nor yet from the south.

8 And why ? God is the Judge : he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red : it is full mixt, and he poureth out of the same.

10 As for the dregs thereof : all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob : and praise him for ever.

12 All the horns of the ungodly also will I break : and the horns of the righteous shall be exalted.

P R A C T I C A L O B S E R V A T I O N S.

pher was grieved for the desolation of the temple, and the calamities of the Jews, and most devoutly prayed for their restoration ; so Christians ought to be sensibly affected with the misfortunes of the church, and to pray continually for its deliverance and prosperity.

• Psalm lxxv.] The instructions we meet with in this psalm are ; 1. That it is God who establishes and strengthens kings, and gives peace to their dominions. 2. That it is the duty of kings and princes, and in general of all magistrates, to exercise justice, to restrain the wicked and the proud, and to protect the innocent. 3. That we must not be lifted up in prosperity, nor make an ill use of power. 4. That the exaltation and abasement of men proceed from God, who by his providence governs the world with wisdom and justice. And lastly, that God reserves a just and

Psalm lxxvi. *Notus in Judea.*

IN Jewry is God known : his Name is great in Israel.

2 At Salem is his tabernacle : and his dwelling in Sion.

3 There brake he the arrows of the bow : the shield, the sword, and the battle.

4 Thou art of more honour and might : than the hills of the robbers.

5 The proud are robbed, they have slept their sleep : and all the men whose hands were mighty, have found nothing.

6 At thy rebuke, O God of Jacob : both the chariot and the horse are fallen.

7 Thou, even thou art to be feared : and who may stand in thy sight when thou art angry ?

8 Thou didst cause thy judgment to be heard from heaven : the earth trembled, and was still.

9 When God arose to judgment : and to help all the meek upon earth.

10 The fierceness of man shall turn to thy praise : and the fierceness of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that are round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes : and is wonderful among the kings of the earth.

Psalm lxxvii. *Voce mea.*

I Will cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

PRACTICAL OBSERVATIONS.

and severe punishment for the wicked, but that he always gives proofs of his favour to good men.

[Psalm lxxvi.] In this psalm we have a magnificent description of the power which God displayed in behalf of his people Israel, when they were assaulted by powerful and formidable enemies. From whence we may conclude, that as God is always the same, he will do for his church, as he has always done ; and therefore, that we need not fear either the wrath or power of men.

2 In the time of my trouble I sought the Lord : my sore ran, and ceased not in the night-season ; my soul refused comfort.

3 When I am in heaviness, I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble that I cannot speak.

5 I have considered the days of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever : and will he be no more intreated ?

8 Is his mercy clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his loving kindness in displeasure ?

10 And I said, It is mine own infirmity : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to mind thy wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great a God, as our God ?

14 Thou art the God that doest wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid : the depths also were troubled.

17 The clouds poured out water, the air thundered : and thine arrows went abroad.

18 The voice of thy thunder was heard round about : the lightnings shone upon the ground, the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters : and thy footsteps are not known.

20 Thou

20 Thou leddest thy people like sheep : by the hand of Moies and Aaron.

EVENING PRAYER.

Psalm lxxviii. *Attendite, popule.*

HEAR my law, O my people : incline your ears unto the words of my mouth.

2 I will open my mouth in a parable : I will declare hard sentences of old ;

3 Which we have heard and known : and such as our fathers have told us ;

4 That we should not hide them from the children of the generations to come : but to shew the honour of the Lord, his mighty and wonderful works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law : which he commanded our forefathers to teach their children ;

6 That their posterity might know it : and the children which were yet unborn ;

7 To the intent that when they came up : they might shew their children the same ;

8 That they might put their trust in God : and not to forget the works of God, but to keep his commandments :

PRACTICAL OBSERVATIONS.

Psalm. lxxviii.] There are two things to be considered in this psalm, which are particularly adapted to persons in affliction. 1. The sighs and complaints of the prophet shew, that persons who are otherwise acceptable to God are sometimes in extreme anguish, and have great conflicts in themselves, and are deprived of the actual sense of God's grace to such a degree, that God seems to have forsaken them, and withdrawn his love from them. 2. Those who pass through such trials may learn from hence, that the way not to sink under their grief, is to meditate on God's infinite mercy, the firmness of his covenant, and the marks he has given, at divers times, of his love and protection to his people, and to all his faithful servants. But Christians have still greater motives of comfort, when they reflect upon God's love manifested in Christ Jesus, and all that our great Redeemer has suffered in body and soul for our redemption, and to bring about our reconciliation with God.

9 And not so be as their forefathers, a faithless and stubborn generation: a generation that set not their heart aright, and ~~whose spirit cleaveth not stedfastly unto God;~~

10 Like as the children of Ephraim: who being harnessed, and carrying bows, turned themselves back in the day of battle.

11 They kept not the covenant of God: and would not walk in his law;

12 But forgot what he had done: and the wonderful works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers, in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day-time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stony rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stony rock indeed, that the water gushed out, and the streams flowed withal: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavy displeasure against Israel;

23 Because they believed not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he sent them meat enough.

27 He

27 He caused the east-wind to blow under heaven : and through his power he brought in the south-west-wind.

28 He rained flesh upon them as thick as dust : and feathered fowls like as the sand of the sea.

29 He let it fall among their tents : even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own desire : they were not disappointed of their lust.

31 But while the meat was yet in their mouths, the heavy wrath of God came upon them, and slew the wealthiest of them : yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more : and believed not his wonderous works.

33 Therefore their days did he consume in vanity : and their years in trouble.

34 When he slew them, they sought him : and turned them early, and enquired after God.

35 And they remembered that God was their strength : and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth : and dissembled with him in their tongue.

37 For their heart was not whole with him : neither continued they stedfast in his covenant.

38 But he was so merciful, that he forgave their misdeeds : and destroyed them not.

39 Yea, many a time turned he his wrath away : and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh : and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness : and grieved him in the desert.

42 They turned back, and tempted God : and moved the holy One in Israel.

43 They thought not of his hand : and of the day when he delivered them from the hand of the enemy ;

44 How he had wrought his miracles in Egypt : and his wonders in the field of Zoan.

45 He turned their waters into blood : so that they might not drink of the rivers.

46 He sent lice among them, and devoured them up : and frogs to destroy them.

47 He gave their fruit unto the caterpillar : and their labour unto the grasshopper.

48 He destroyed their vines with hailstones : and their mulberry-trees with the frost.

49 He smote their cattle also with hailstones : and their flocks with hot thunder bolts.

50 He cast upon them the furiousness of his wrath, anger, displeasure, and trouble : and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death : but gave their life over to the pestilence.

52 And smote all the first-born in Egypt : the most principal and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep : and carried them in the wilderness like a flock.

54 He brought them out safely, that they should not fear : and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary : even to his mountain which he purchased with his right hand.

56 He cast out the heathen also before them : caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God : and kept not his testimonies ;

58 But turned their backs, and fell away like their forefathers : starting aside like a broken bow :

59 For they grieved him with their hill-altars : and provoked him to displeasure with their images.

60 When God heard this, he was wroth : and took sore displeasure at Israel ;

61 So that he forsook the tabernacle in Silo : even the tent that he had pitched among men.

62 He delivered their power into captivity : and their beauty into the enemies hand.

63 He

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetual shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim;

69 But chose the tribe of Judah: even the hill of Sion which he loved.

70 And there he built his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheep-folds.

72 As he was following the ewes great with young ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

PRACTICAL OBSERVATIONS.

Psaln lxxviii.] This psalm, which was written for the instruction of the Israelites, should likewise serve for ours, and may teach us, 1. That we ought carefully to preserve the remembrance of God's mercies; and that it is the duty of parents to teach them to their children and their posterity. 2. That the mercies of God should engage us to love and fear him; and that if the Jews became guilty before God, by their sins and frequent rebellions, our ingratitude would be still more heinous, if, after all that God has done for us, we should prove faithless. 3. The judgments which fell upon the Jews, inform us, that God cannot leave those sins unpunished, which are committed by persons who have received great favours from him; and that if we imitate the Jews in their rebellion, we have reason to expect the most dreadful effects of God's wrath and vengeance. Lastly, The judgments of God upon the enemies of his people, and the favours he bestowed on them after he had afflicted them, should convince us, that God cannot neglect to promote his own glory, and will for ever be the support and defender of his church.

M O R N :

M O R N I N G P R A Y E R.

Psalm. lxxix. *Doct. venerant.*

O God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angry: shall thy jealousy burn like fire for ever?

6 Pour out thine indignation upon the heathen that have not known thee: and upon the kingdoms that have not called upon thy Name.

7 For they have devoured Jacob: and laid waste his dwelling-place,

8 O remember not our old sins, but have mercy upon us, and that soon: for we are come to great misery.

9 Help us, O God of our salvation, for the glory of thy Name: O deliver us, and be merciful unto our sins for thy Name's sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowful sighing of the prisoners come before thee: according to the greatness of thy power preserve thou those that are appointed to die.

13 And for the blasphemy wherewith our neighbours have blasphemed thee: reward thou them, O Lord, seven-fold, into their bosom.

14 So we that are thy people and sheep of thy pasture shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Psalm

Psalm. lxxx. *Qui regis Israel.*

HEAR, O thou shepherd of Israel, thou that leadest Joseph like a sheep : shew thyself also, thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses : stir up thy strength, and come and help us.

3 Turn us again, O God : shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts : how long wilt thou be angry with thy people that prayeth ?

5 Thou feedest them with the bread of tears : and givest them plenteousness of tears to drink.

6 Thou hast made us a very strife unto our neighbours : and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts : shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt : thou hast cast out the heathen, and planted it.

9 Thou madest room for it : and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it : and the boughs thereof were like the godly cedar-trees.

11 She stretched out her branches unto the sea : and her boughs unto the river.

12 Why hast thou then broken down her hedge : that all they that go by pluck off her grapes ?

13 The wild boar out of the wood doth root it up : and the wild beasts of the field devour it.

14 Turn thee again, thou God of hosts, look down from heaven : behold, and visit this vine ;

15 And the place of the vine-yard that thy right hand hath planted : and the branch that thou madest so strong for thyself.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the son of man, whom thou madest so strong for thine own self.

18 And

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole,

Psalm. lxxxi. *Exultate Deo.*

SING we merrily unto God our strength : make a cheerful noise unto the God of Jacob.

2 Take the psalm, bring hither the tabret : the merry harp with the lute.

3 Blow up the trumpet in the new-moon : even in the time appointed, and upon our solemn feast-day.

4 For this was made a statute for Israel : and a law of the God of Jacob.

5 This he ordained in Joseph for a testimony : when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee : O Israel : if thou wilt hearken unto me.

10 There shall no strange god be in thee : neither shalt thou worship any other God.

PRACTICAL OBSERVATIONS.

Psalm lxxix. lxxx.] Observe, 1. That if the Israelites, who were the people of God, the sheep of his pasture, and the vineyard which he himself had planted, and cultivated with particular care, was exposed to so terrible a desolation as is here described ; the sufferings of the Christian church should not surprise us, especially since Jesus Christ has foretold it should be persecuted. 2. That in a time of calamity and suffering we must apply to God to be restored to his favour ; and that the true way to put a stop to his wrath is, to be converted, and never more to depart from him. Lastly, What is said in this last psalm, may be applied to the havock which wickedness and impiety usually make in the church, when it enjoys peace and temporal prosperity ; and believers have not less reason to beseech God to sanctify and defend it against its spiritual enemies, than to pray that he would secure it against persecutors, who seek to destroy it.

P R A C.

11 I am the Lord thy God, who brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me

13 So I gave them up unto their own hearts lusts : and let them follow their own imaginations :

14 O that my people would have hearkened unto me : for if Israel had walked in my ways,

15 I should soon have put down their enemies : and turned my hand against their adversaries :

16 The haters of the Lord should have been found liars : but their time should have endured for ever.

17 He should have fed them also with the finest wheat-flour : and with honey out of the stony rock should I have satisfied thee.

EVENING PRAYER.

Psalms. lxxxii. *Deus stetit.*

GOD standeth in the congregation of princes : he is a Judge among Gods.

2 How long will ye give wrong judgment : and accept the persons of the ungodly ?

3 Defend the poor and fatherless : see that such as are in need and necessity have right.

4 Deliver the out-cast and poor : save them from the hand of the ungodly.

PRACTICAL OBSERVATIONS.

Psalms lxxxi.] 1. This psalm should excite us to praise God, and to pay him our homage in a most zealous and solemn manner. This duty does not less concern Christians than the Jews ; and if God bestowed considerable favours on the Jews, by bringing them out of Egypt, and giving them his law, he has done incomparably greater things for us, in redeeming us by Jesus Christ his Son, and giving us the knowledge of his gospel. 2. God here declares, in the most clear and express manner, that he is always disposed to load men with his favours ; that he offers them his grace ; that he desires nothing but their welfare and salvation ; and that if men are miserable, it is only because they will not hear his voice, but wilfully harden their hearts.

5 They will not be learned nor understand, but walk on still in darkness: all the foundations of the earth are out of course.

6 I have said, Ye are Gods: and ye are all the children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

Psalm. lxxxiii. *Deus, quis similis?*

HOLD not thy tongue, O God, keep not still silence: refrain not thyself, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken council against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee;

6 The tabernacles of the Edomites and the Ishmaelites: the Moabites and Hagarens;

7 Gebal, and Ammon, and Amalech: the Philistines, with them that dwell at Tyre,

8 Assur also is joined with them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sifera, and unto Jabin at the brook of Kison;

PRACTICAL OBSERVATIONS.

Psalm lxxxii.] Judges, magistrates, and all that are in authority, ought to improve by the subject of this psalm; and remember, that God having established them for the administration of justice, is present at their judgments; that it is therefore their duty to do right to every one, without respect of persons; and above all, to protect the weak and innocent when oppressed. For which reason, they ought to remember, that although they are set above others, yet they must die one day like all the rest of mankind; and that then they shall appear before the supreme Judge, to give an account of their actions.

P R A C.

10 Who perished at Endor : and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb : yea, make all their princes like as Zeba and Salmana ;

12 Who say, Let us take to ourselves : the houses of God in possession.

13 O my God, make them like unto a wheel : and as the stubble before the wind ;

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed, O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

Psalm lxxxiv. *Quam dilecta !*

O How amiable are thy dwellings : thou Lord of hosts !

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young : even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

PRACTICAL OBSERVATIONS.

[Psalm lxxxiii.] The contents of this psalm engage us to consider, 1. That as God formerly permitted the people bordering upon the Israelites to unite themselves against them, he suffers also, for wise and just reasons, that his church at some times should be exposed to the assaults of a great number of powerful and formidable enemies ; and that the just should be exposed to the contradiction and malice of the world. 2. That God, by his infinite power, has always defeated the contrivances of those who seek the ruin of his church ; and that all the united strength of men can prevail nothing against it, nor against those whom he loves and favours with his protection. a

P R A C.

5 Blessed is the man whose strength is in thee : in whose heart are thy ways.

6 Who going through the vale of misery, use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth every one of them in Sion:

8 O Lord God of hosts, hear my prayer : hearken, O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine anointed.

10 For one day in thy courts : is better than a thousand.

11 I had rather be a door-keeper in the house of my God : than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

Psalm lxxxv. Benedixisti, Domine.

LORD, thou art become gracious unto thy 'nd : thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their sins.

3 Thou hast taken away all thy displeasure : and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us for ever : and wilt thou stretch out thy wrath from one generation to another ?

PRACTICAL OBSERVATIONS.

[Psalm lxxxiv.] What is chiefly to be considered here is, the tender and sincere regard which the faithful bear to the service of God. The fervent regard that David here expresses for the tabernacle, and for the altar of God, teaches us, that there is nothing we ought to wish with so much earnestness, as to serve God, and to praise him ; that this is the greatest happiness and comfort we can enjoy in this life ; that it is an advantage preferable to all the riches and glories of the world, since " the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life."

P R A C-

17th
ILLUSTRATED AND EXPLAINED.

307

6 Wile thou not turn again and quicken us : that thy people may rejoice in thee ?

7 Shew us thy mercy, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glory may dwell in our land.

10 Mercy and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

17th M O R N I N G P R A Y E R.

Psalm lxxxvi. *Inclina, Domine.*

BOW down thine ear, O Lord, and hear me : for I am poor and in misery.

2 Preserve thou my soul, for I am holy : my God, save thy servant that putteth his trust in thee.

3 Be merciful unto me, O Lord : for I will call daily upon thee.

4 Comfort the soul of thy servant : for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, art good and gracious : and of great mercy unto all them that call upon thee.

P R A C T I C A L O B S E R V A T I O N S.

Psalm lxxxvi.] In this psalm we have two principal instructions : 1. That God makes men, and sometimes his own people and his church, feel the effects of his wrath for the punishment of their sins ; and that the end which he proposes by it is, to recover men from their errors. 2. That when he sees men humbled, he is reconciled to them, and is always ready to deliver them that fear him, and to bestow on them his choicest blessings, both temporal and spiritual.

P R A C-

6 Give ear, Lord, unto my prayer : and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee : for thou hearest me.

8 Among the gods there is none like unto thee, O Lord : there is not one that can do as thou doest.

9 All nations whom thou hast made shall come and worship thee, O Lord : and shall glorify thy Name.

10 For thou art great, and doest wondrous things : thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth : O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart : and will praise thy Name for evermore.

13 For great is thy mercy toward me : and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me : and the congregations of naughty men have sought after my soul, and have not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy : long-suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercy upon me : give thy strength unto thy servant, and help the son of thine handmaid.

17 Shew some token upon me for good, that they who hate me may see it, and be ashamed : because thou, Lord, hast holpen me, and comforted me.

PRACTICAL OBSERVATIONS.

[Psalm lxxxvi.] This prayer, and the example of king David, should excite and encourage those who are in affliction and distress to call upon God for help, with profound humility, and firm confidence in his mercy and power ; beseeching him, not only to deliver them from the evils which press sore upon them, but, above all, to give them grace to please and obey him, as David did in this prayer : " Teach me thy way, O Lord ; and I will walk in thy truth : O knit my heart unto thee, that I may fear thy name." We ought likewise, in our troubles, to meditate upon God's infinite goodness, and consider, " that he is full of compassion and mercy, long-suffering, and plenteous in goodness and truth," and always ready to give tokens of his favour to those that serve him. This will support us under all our trials, fill us with joy and consolation, and

Psalm lxxxvii. *Fundamenta ejus.*

HER foundations are upon the holy hills : the Lord loveth the gates of Sion more than all the dwellings of Jacob.

2 Very excellent things are spoken of thee : thou city of God.

3 I will think upon Rahab and Babylon : with them that know me.

4 Behold ye the Philistines also : and they of Tyre, with the Moabians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her : and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people : that he was born there.

7 The singers also, and trumpeters shall he rehearse : all my fresh springs shall be in thee.

Psalm lxxxviii. *Domine Deus.*

O Lord God of my salvation, I have cried day and night before thee : O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble : and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit : and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that are wounded, and lie in the grave : who are out of remembrance, and are cut away from thy hand.

PRACTICAL OBSERVATIONS.

and afford us, even in the midst of our trouble, reason to praise and bless him.

[Psalm lxxxvii.] This psalm, which describes the glory of the Israelites, is still better suited to the Christian church. The Holy Ghost foretells therein that the pagans, and the most distant nations, should be one day admitted into the divine covenant, and numbered among the worshippers of the true God. This is our happiness, through the coming of our Lord Jesus Christ ; and for this we ought to return continual thanks to God.

P R A C-

5 Thou hast laid me in the lowest pit : in a place of darkness, and in the deep.

6 Thine indignation lieth hard upon me : and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance far from me : and made me to be abhorred of them.

8 I am so fast in prison : that I cannot get forth.

9 My sight faileth for very trouble : Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

10 Dost thou shew wonders among the dead : or shall the dead rise up again, and praise thee ?

11 Shall thy loving kindness be shewed in the grave : or thy faithfulness in destruction ?

12 Shall thy wondrous works be known in the dark : and thy righteousness in the land where all things are forgotten ?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hidest thou thy face from me ?

15 I am in misery, and like unto him that is at the point to die : even from my youth up thy terrors have I suffered with a troubled mind.

16 Thy wrathful displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

PRACTICAL OBSERVATIONS.

[Psalm lxxxviii.] The reading and meditating on this psalm is very proper for the comfort and instruction of those that are overwhelmed with deep sorrow. The condition of the prophet, who speaks here may convince them, that the saints have undergone the like trials ; that they have been, as it were, forsaken and deprived of all comfort, so that for a considerable time God seemed to pursue them in his wrath, and scourge them severely. Wherefore, those that fear God should not lose courage when they are exposed to outward afflictions, and even inwardly troubled for want of comfort and by the terrors they feel in their soul. But they ought

EVENING PRAYER.

Psalm. lxxxix. *Misericordias Domini.*

MY song shall be alway of the loving-kindness of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant;

4 Thy seed will I stablish for ever: and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord.

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the council of the saints: and to be had in reverence of all them that are round about him.

9 O Lord God of hosts, who is like unto thee: thy truth, most mighty Lord, is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north and the south: Tabor and Hermon shall rejoice in thy Name.

PRACTICAL OBSERVATIONS.

to represent to God their sad condition, wait with patience for his consolation, and remember likewise, that anguish of spirit does not hinder God from beholding them in his mercy. This we are more certainly assured of, by the terrors which our Lord felt in his soul at the time of his passion, than by the example of the prophet who speaks in this psalm.

14 Thou hast a mighty arm : strong is thy hand, and high is thy right hand.

15 Righteousness and equity are the habitation of thy seat : mercy and truth shall go before thy face.

16 Blessed is the people, O Lord, that can rejoice in thee : they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy Name : and in thy righteousness shall they make their boast.

18 For thou art the glory of their strength : and in thy loving kindness thou shalt lift up our horns.

19 For the Lord is our defence : the holy one of Israel is our King.

20 Thou spakest sometime in visions unto thy saints, and saidst : I have laid help upon one that is mighty, I have exalted one chosen out of the people.

21 I have found David my servant : with my holy oil have I anointed him.

22 My hand shall hold him fast : and my arm shall strengthen him.

23 The enemy shall not be able to do him violence : the son of wickedness shall not hurt him.

24 I will smite down his foes before his face : and plague them that hate him.

25 My truth also and my mercy shall be with him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the sea : and his right hand in the floods.

27 He shall call me, Thou art my Father : my God, and my strong salvation.

28 And I will make him my first born : higher than the kings of the earth.

29 My mercy will I keep for him for evermore : and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever : and his throne as the days of heaven.

31 But if his children forsake my law : and walk not in my judgments.

32 If they break my statutes, and keep not my commandments : I will visit their offences with the rod, and their sin with scourges.

33 Never-

33 Nevertheless, my loving kindness will I not utterly take from him : nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips : I have sworn once by my holiness, that I will not fail David.

35 His seed shall endure for ever : and his seat is like as the sun before me.

36 He shall stand fast for evermore as the moon : and as the faithful witness in heaven.

37 But thou hast abhorred, and forsaken thine Anointed : and art displeased at him.

38 Thou hast broken the covenant of thy servant : and cast his crown to the ground.

39 Thou hast overthrown all his hedges : and broken down his strong holds.

40 All they that go by, spoil him : and he is become a reproach to his neighbours.

41 Thou hast set up the right hand of his enemies : and made all his adversaries to rejoice.

42 Thou hast taken away the edge of his sword : and givest him not victory in the battle.

43 Thou hast put out his glory : and cast his throne down to the ground.

44 The days of his youth hast thou shortened : and covered him with dishonour.

45 Lord, how long wilt thou hide thyself, for ever : and shall thy wrath burn like fire ?

46 O remember how short my time is : wherefore hast thou made all men for nought ?

47 What man is he that liveth, and shall not see death : and shall he deliver his soul from the hand of hell ?

48 Lord, where are thy old loving kindneses : which thou swarest unto David in thy truth ?

PRACTICAL OBSERVATIONS.

[Psalm lxxxix.] 1. The reading of this psalm should animate us with an holy zeal to declare the loving kindness of the Lord, his power and faithfulness, which appear in the creation and government of the world, and in the wonders he has done, not only for the children of Israel, but

49 Remember, Lord, the rebuke that thy servants have: and how I do beat in my bosom the rebukes of many people.

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine Anointed: praised be the Lord for evermore. Amen, and Amen.

MORNING PRAYER.

Psalm xc. *Domine, refugium.*

LORD, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting; and world without end.

3 Thou turnest man to destruction: again, thou sayest, Come again, ye children of men.

4 For a thousand years in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grass.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are assailed at thy wrathful indignation.

8 Thou hast set our misdeeds before thee: and our secret sins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told:

PRACTICAL OBSERVATIONS.

also in behalf of the Christian church. 2. What is here said of the promises made to David and his posterity, and the deplorable condition which the descendants of that prince were reduced to, shews, that God protects kings and nations whilst they continue faithful to him; but when they break his covenant, he withdraws his protection from them; that, nevertheless, he does not forsake them entirely, and chastises them only for their conversion, and to bring them to himself. 3. We must remember, that the covenant which God had made with David, and the promises with which he had engaged to establish his throne and posterity for ever, related to the Messiah; and that it was verified in the kingdom of our Lord Jesus Christ, which will subsist to all eternity.

P.R.A.C.

10 The days of our age are threescore years and ten ; and though men be so strong, that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath : for even thereafter as a man feareth, so is thy displeasure.

12 So teach us to number our days : that we may apply our hearts unto wisdom,

13 Turn thee again, O Lord, at the last : and be gracious unto thy servants.

14 O satisfy us with thy mercy, and that soon : so shall we rejoice and be glad all the days of our life,

15 Comfort us again, now after the time that thou hast plagued us : and for the years wherein we have suffered adversity.

16 Shew thy servants thy work : and their children thy glory.

17 And the glorious Majesty of the Lord our God be upon us : prosper thou the work of our hands upon us ; O prosper thou our handy-work.

Psalms xci. *Qui habitat.*

WHOSO dwelleth under the defence of the most High : shall abide under the shadow of the Almighty.

PRACTICAL OBSERVATIONS.

[Psalms xc.] 1. We here learn, that God, who is the Creator of the world, and has given men life, makes them, when he pleases, return to dust ; that life is short, and is soon passed away, and is moreover attended with many troubles and afflictions. 2. We are to consider, that as the rebellion of the Israelites exposed them to the wrath of God, and to death in the wilderness ; so the miseries of this life, and death itself, are the consequences of sin ; but to the children of God, death is an effect of his love, and a means which he makes use of to procure their happiness. 3. Moses teaches us, that the use we ought to make of our knowledge of the shortness of this life, is to learn from hence to become wise, and fear God, and by prayer to apply to him, that whilst we remain in this world he would be pleas'd always to grant us his grace, and make us at all times feel the effects of his bounty, that we may pass this life in peace and happiness. Lastly, The consideration of the vanities of the present life, should raise our thoughts to the expectation of a better, and make us aspire after that immortality which is prepared for us in the heavens, and has been purchased for us by Jesus Christ our Lord.

P R A C.

2 I will say unto the Lord, Thou art my hope, and my strong hold : my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers : his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by night : nor, for the arrow that flieth by day ;

6 For the pestilence that walketh in darkness : nor for the sickness that destroyeth in the noon-day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand : but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold : and see the reward of the ungodly.

9 For thou, Lord, art my hope : thou hast set thine house of defence very high.

10 There shall no evil happen unto thee : neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee : to keep thee in all thy ways.

12 They shall bear thee in their hands : that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder : the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore will I deliver him : I will set him up, because he hath known my Name.

15 He shall call upon me, and I will hear him : yea, I am with him in trouble ; I will deliver him, and bring him to honour.

16 With long life will I satisfy him : and shew him my salvation.

PRACTICAL OBSERVATIONS.

[Psalm xci.] We may see in this psalm how happy those are that trust in God, and draw near to him. God commands his angels to keep them from all dangers ; he loves them tenderly ; he preserves them from every thing that might hurt them, delivers them when they call upon him in their

Pſalm xcii. *Bonum eſt conſideri.*

IT is a good thing to give thanks unto the Lord : and to ſing praises unto thy Name, O moſt higheſt ;

2 To tell of thy loving-kindneſs early in the morning : and of thy truth in the night-ſeaſon ;

3 Upon an inſtrument of ten ſtrings, and upon the lute : upon a loud inſtrument, and upon the harp.

4 For thou, Lord, haſt made me glad through thy works : and I will rejoice in giving praiſe for the operations of thy hands.

5 O Lord, how glorious are thy works : thy thoughts are very deep.

6 An unwiſe man doth not well conſider this : and a fool doth not underſtand it.

7 When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh : then ſhall they be deſtroyed for ever ; but thou, Lord, art the moſt Higheſt for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies ſhall periſh : and all the workers of wickedneſs ſhall be deſtroyed.

9 But mine horn ſhall be exalted like the horn of an unicorn : for I am anointed with freſh oil.

10 Mine eye alſo ſhall ſee his luſt of mine enemies : and mine ear ſhall hear his deſire of the wicked that ariſe up againſt me.

11 The righteous ſhall flouriſh like a palm-tree : and ſhall ſpread abroad like a cedar in Libanus.

12 Such as be planted in the houſe of the Lord : ſhall flouriſh in the courts of the houſe of our God.

13 They alſo ſhall bring forth more fruit in their age : and ſhall be fat and well-liking.

14 That they may ſhew how true the Lord my ſtrength is : and that there is no unrighteouſneſs in him.

PRACTICAL OBSERVATIONS.

their diſtreſs, and heaps upon them all kinds of bleſſings. Theſe glorious privileges and excellent promiſes are very proper to comfort and encourage all ſuch as fear God, and to fill them with unſpeakable joy and unſhaken confidence.

P R A C

THE COMMON PRAYER, &c., EVENING PRAYER.

Psalm xciii. *Dominus regnavit.*

THE Lord is King, and hath put on glorious apparel : the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began, hath thy seat been prepared : thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure : holiness becometh thine house for ever.

Psalm xciv. *Deus ultionum.*

O Lord God, to whom vengeance belongeth : thou God, to whom vengeance belongeth, shew thyself.

PRACTICAL OBSERVATIONS.

Psalm xcii.] Since we learn, from the first words of this psalm, that "it is a good thing to give thanks unto the Lord, and to declare his goodness and faithfulness day and night ;" we ought all of us to be animated with a holy zeal, to the diligent, cheerful, and earnest discharge of a duty so just and agreeable. This we shall have a powerful motive to, if we apply ourselves to the consideration of the works of God, which are great and marvellous ; and above all, if we attend to the ways of providence, and the conduct of the Almighty towards good and bad men. It sometimes happens that wicked and worldly men flourish and are happy, but their posterity passeth away like the grass ; God destroys them, and roots them out utterly. On the contrary, he blesses the righteous, secures their happiness, and makes them prosper and flourish and bear fruit, even unto their old age, and to be in this world examples of his mercy and faithfulness.

Psalm xciii.] This psalm teaches us, that God rules with glory and magnificence over all the world : that his throne is established in righteousness ; that his power infinitely exceeds that of all created beings : from whence we are to conclude, that he will reign for ever, for the good and advantage of his people, and of all those who serve him and submit themselves to him.

2 Arise.

2 Arise, thou Judge of the world : and reward the proud after their deserving.

3 Lord, how long shall the ungodly : how long shall the ungodly triumph ?

4 How long shall all wicked doers speak so disdainfully : and make such proud boasting ?

5 They smite down thy people, O Lord : and trouble thine heritage.

6 They murder the widow and the stranger : and put the fatherless to death.

7 And yet they say, Tush, the Lord shall not see : neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people : O ye fools, when will ye understand ?

9 He that planted the ear, shall he not hear : or he that made the eye, shall he not see ?

10 Or he that nurtureth the heathen : it is he that teacheth man knowledge, shall not he punish ?

11 The Lord knoweth the thoughts of man : that they are but vain.

12 Blessed is the man whom thou chastenest, O Lord : and teacheest him in thy law ;

13 That thou mayest give him patience in time of adversity : until the pit be digged up for the ungodly.

14 For the Lord will not fail his people : neither will he forsake his inheritance ;

15 Until righteousness turn again unto judgment : all such as are true in heart shall follow it.

16 Who will rise up with me against the wicked : or who will take my part against the evil-doers ?

17 If the Lord had not helped me : it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped : thy mercy, O Lord, held me up.

19 In the multitude of the sorrows that I had in my heart : thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the stool of wickedness which imagineth mischief as a law ?

21 They gather them together against the soul of the righteous : and condemn the innocent blood.

22 But the Lord is my refuge : and my God is the strength of my confidence.

23 He shall recompence them their wickedness, and destroy them in their own malice : yea, the Lord our God shall destroy them.

M O R N I N G P R A Y E R.

Psalm xcv. *Venite, exultemus.*

O Come, let us sing unto the Lord : let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving : and shew ourselves glad in him with psalms.

3 For the Lord is a great God : and a great King above all gods.

4 In his hand are all the corners of the earth : and the strength of the hills is his also.

5 The sea is his, and he made it : and his hands prepared the dry land.

6 O come, let us worship and fall down : and kneel before the Lord our Maker.

7 For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

8 To day if ye will hear his voice, harden not your hearts : as in the provocation, and as in the day of temptation in the wilderness ;

9 When your fathers tempted me : proved me, and saw my works.

10 Forty years long was I grieved with this generation, and said : It is a people that do err in their hearts, for they have not known my ways :

P R A C T I C A L O B S E R V A T I O N S.

[Psalm xciv.] This psalm teaches us, that God will never forsake his people, and his inheritance ; that he is the defender of the faithful ; that he is the joy of their souls in the midst of their troubles, and that he supports them against those who persecute them, and seek to destroy them.

P R A C -

14 Unto whome I swear in my wrath : that they should not enter into my rest.

Psaln xcvi. *Cantate Domino.*

O Sing unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto Lord worship and power.

8 Ascribe unto the Lord, the honour due unto his name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved : and how that he shall judge the people righteously.

PRACTICAL OBSERVATIONS.

Psaln xcvi.] This psalm engages us to two duties. The first is, To render to God, with an holy joy and fervency, the adorations and praises which belong to him, on account of his power and majesty ; but above all, because he is our God, and we have the happiness to be his people. The second duty is, To improve the exhortations which David addresses to the Israelites, not to harden their hearts as their fathers had done. These words, "To-day, if ye will hear his voice, harden not your hearts ;" and those, "I have sworn in my wrath, that they shall not enter into my rest ;" do concern Christians as well as the Jews ; as the author of the epistle to the Hebrews, (chap. iii. 4.) observes, where he bids us take heed, lest, by hardness of heart and rebellion against the gospel, we should be deprived of eternal rest, as the rebellious Israelites were excluded from the land of Canaan for their incredulity.

P R A C.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

Psalm xcvi. *Dominus regnavit.*

THE Lord is King, the earth may be glad thereof : yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him : righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him : and burn up his enemies on every side.

4 His lightnings gave shine unto the world : the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord : at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness : and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods : worship him, all ye gods.

8 Sion heard of it, and rejoiced : and the daughters of Juda were glad, because of thy judgments, O Lord.

9 For thou, Lord, art higher than all that are in the earth : thou art exalted far above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil : the Lord preserveth the souls of his saints ; he shall deliver them from the hand of the ungodly.

PRACTICAL OBSERVATIONS.

Psalm xcvi.] When the prophet, in this psalm, exhorted all the nations of the earth to sing praises unto God, and to come and worship in his temple ; they were not in a condition to discharge this duty, because they were engaged in ignorance and idolatry. Therefore these exhortations are peculiarly applicable to the times of the gospel, and describe the zeal which should inspire us, and the joy which good men should express, when they reflect, that the several nations of the world are enlightened with the knowledge of the true God, and of his son Jesus Christ.

P. R. A. C.

11 There is sprung up a light for the righteous : and joyful gladness for such as are true-hearted.

12 Rejoice in the Lord, ye righteous : and give thanks for a remembrance of his holiness.

EVENING PRAYER.

Psalm xcviij. *Cantate Domino.*

O Sing unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victory.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

7 With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyful together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equity.

PRACTICAL OBSERVATIONS.

[Psalm xcviij.] This psalm is not so much a description of God's dominion over the Jews, as a prophecy of the establishment of the kingdom of Jesus Christ over all nations, and the destruction of idolatry and impiety. The holy spirit here describes the effects which the coming of that kingdom would produce, and the joy which the faithful would feel when it should be manifested ; wherefore it principally concerns us to improve these affections of zeal and devotion which are manifest in this divine song.

P R A C T

Psalm xcix. *Dominus regnavit.*

THE Lord is King, be the people never so impatient :
he sitteth between the Cherubims, be the earth never
so unquiet

2 The Lord is great in Sion : and high above all people.

3 They shall give thanks unto thy name : which is great,
wonderful, and holy.

4 The Kings power loveth judgment ; thou hast pre-
pared equity : thou hast executed judgment and righteous-
ness in Jacob.

5 O magnify the Lord our God : and fall down before
his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among
such as call upon his Name : these called upon the Lord,
and he heard them.

7 He spake unto them out of the cloudy pillar : for they
kept his testimonies, and the law that he gave them.

8 Thou heardest them, O Lord our God : thou for-
gavest them, O God, and punishedst their own inventions.

9 O magnify the Lord our God, and worship him upon
his holy hill : for the Lord our God is holy.

PRACTICAL OBSERVATIONS.

Psalm xcvi.] This psalm regards Christians, rather than the Jews :
as it is only since the coming of Jesus Christ, that we can properly say,
that God has fulfilled his promises, and “hath remembered his mercy
and his truth ;” and that “all the ends of the world have seen the salva-
tion of our God.” It is now therefore that men should “sing unto the
Lord a new song.” Now ought his glory to be celebrated by all nations,
and in all places of the world, with holy transports of joy. Now, since
we live in these happy times when God reigns over us, and know that he
is to judge the world in righteousness, we ought to submit to him with
humility and obedience, and answer the valuable favour he has bestowed
on us, in “delivering us from the power of darkness, and translating
us into the kingdom of his dear Son.”

Psalm xcix] Here we learn, 1. That it is the duty of those who have
the happiness to know God, and to be the subjects of his kingdom, to
fear him, to reverence his majesty, to worship him with the profoundest
humility, and without ceasing, to celebrate his name, which is great,
terrible, and holy. 2. That God did formerly deliver the Israelites when
Moses, Aaron, and Samuel, called upon him ; and that he also took
recd.

Psalm c. *Jubilate Deo.*

O Be joyful in the Lord, all ye lands: serve the Lord with gladness, and come before his presence with a song.

2 Be ye sure that the Lord he is God; it is he that hath made us, and not we ourselves: we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

Psalm ci. *Misericordiam & judicium.*

MY song shall be of mercy and judgment: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godliness.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

PRACTICAL OBSERVATIONS.

vengeance on them for their sins, when they offended him. This shews, that as God is always good, he is also just, and has sometimes made men feel the marks of his mercy, and sometimes of his wrath, to engage them to love and fear him.

Psalm c.] There are three reflections to be made on this psalm: 1. That we ought to pray, that all nations of the world may worship the Lord, and glorify his name; and that to this end God would make himself known unto them, and give them the knowledge of his son Jesus Christ. 2. That if we desire to serve God in an acceptable manner, we must not do it by constraint, or with our lips only, but heartily and with a holy joy. 3. That in order to excite us to this duty, we must consider, that God is our Creator; that "we are his people, and the sheep of his pasture;" and that he heaps his favour upon us, not only of nature, but especially of grace, and gives his church tokens of his goodness and mercy.

7 Whoso hath also a proud look and high stomach : I will not suffer him.

8 Mine eyes look upon such as are faithful in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

10 There shall no deceitful person dwell in my house : he that telleth lies, shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land : that I may root out all wicked doers from the city of the Lord.

M O R N I N G P R A Y E R.

Pfalm cii. Domine, exaudi.

HEAR my prayer, O Lord : and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble : incline thine ears unto me when I call ; O hear me, and that right soon.

3 For my days are consumed away like smoke : and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered like grass : so that I forget to eat my bread.

5 For the voice of my groaning : my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness : and like an owl that is in the desert.

P R A C T I C A L O B S E R V A T I O N S.

Pfalm ci.] In this psalm we see what are the duties and sentiments of good princes and good magistrates, and how they ought to conduct themselves in the government of their states. 1. They ought to walk in uprightness, to abhor evil, and to apply themselves to govern their people with justice. 2. It is their duty to punish the wicked and the ungodly ; to drive from them proud men, slanderers, deceivers, and flatterers ; and on the contrary, to make much of upright and sincere men, protecting them, and employing them in their service. Persons in authority ought to meditate upon this psalm for their instruction ; and we ought all of us to pray to God that he would inspire those that govern the people with these sentiments ; since upon that depends the happiness and tranquility of the public, and the promoting of the glory of God.

7 I have

7 I have watched, and am even as it were a sparrow :
that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long : and they that
are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread : and mingled
- my drink with weeping ;

10 And that because of thine indignation and wrath : for
thou hast taken me up, and cast me down.

11 My days are gone like a shadow : and I am withered
like grass.

12 But thou, O Lord, shalt endure for ever : and thy
remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion : for it is
time that thou have mercy upon her, yea, the time is come.

14 And why ? thy servants think upon her stones : and
it pitieth them to see her in the dust.

15 The heathen shall fear thy Name, O Lord : and all
the kings of the earth thy Majesty ;

16 When the Lord shall build up Sion : and when his
glory shall appear ;

17 When he turneth him unto the prayer of the poor
destitute : and despiseth not their desire.

18 This shall be written for those that come after : and
the people which shall be born shall praise the Lord.

19 For he hath looked down from his sanctuary : out of
the heaven did the Lord behold the earth ;

20 That he might hear the mournings of such as are in
captivity : and deliver the children appointed unto death ;

21 That they may declare the Name of the Lord in Sion :
and his worship at Jerusalem ;

22 When the people are gathered together : and the
kingdoms also to serve the Lord.

23 He brought down my strength in my journey : and
shortened my days.

24 But I said, O my God, take me not away in the
midst of mine age : as for thy years, they endure through-
out all generations.

25 Thou, Lord, in the beginning hast laid the founda-
tion of the earth : and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure : they all shall wax old as doth a garment ;

27 And as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue : and their seed shall stand fast in thy sight.

Psalm ciii. *Benedic, animame.*

PRAISE the Lord, O my soul : and all that is within me praise his holy Name.

2 Praise the Lord, O my soul : and forget not all his benefits ;

3 Who forgiveth all thy sins : and healeth all thine infirmities ;

4 Who saveth thy life from destruction : and crowneth thee with mercy and loving kindness ;

5 Who satisfieth thy mouth with good things : making thee young and lusty as an eagle.

6 The Lord executeth righteousness and judgment : for all them that are oppressed with wrong.

PRACTICAL OBSERVATIONS.

[Psalm. ciii.] There are two things chiefly to be considered in this psalm : First, The sad condition of the captive Jews, and their extreme affliction ; and secondly, Their hope in God. Therefore the reading of this psalm furnisheth us with these two instructions : 1. That the children of God have a tender affection for the church, and that there is nothing which more deeply concerns them than to see it exposed to sufferings. 2. As the ancient Jews firmly trusted that God would arise and take pity upon Sion, and restore it to its glorious state ; and that he would, by delivering the Jews from their captivity, manifest his glory to all the kings and nations of the earth ; we ought not to doubt but God will do the same thing, and even after a more illustrious manner, in favour of the Christian church ; and that the time is coming, wherein his glory and his kingdom will appear in splendor. This happy restoration is what true Christians desire above all things, and what they ask of God in most fervent prayers. This too will undoubtedly be brought to pass by the infinite power of Jesus Christ, since he is the Lord of the world, and is ever all God blessed for ever. This St Paul teaches us, Heb. 1. where he applies to the Son of God what is said of the creation of the world at the end of this psalm.

P R A C -

7 He shewed his ways unto Moses : his works unto the children of Israel.

8 The Lord is full of compassion and mercy : long-suffering, and of great goodness.

9 He will not always be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our sins : nor rewarded us according to our wickednesses.

11 For look how high the heaven is in comparison of the earth : so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west : so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made : he remembereth that we are but dust.

15 The days of man are but as grass : for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone : and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon childrens children ;

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdom rulerh over all.

20 O praise the Lord, ye angels of his, ye that excel in strength : ye that fulfil his commandments, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

PRACTICAL OBSERVATIONS.

[Psalm ciii.] This is a most excellent song of thanksgiving. David here seems inspired with the highest strains of devotion, and the most lively sense of gratitude. He here teaches us by his example to bless
God.

THE COMMON PRAYER, &c.

EVENING PRAYER.

Pſalm civ. *Benedic, anima mea.*

PRAISE the Lord, O my ſoul : O Lord my God, thou art become exceeding glorious, thou art clothed with majeſty and honour.

2 Thou deckeſt thyſelf with light as it were with a garment : and ſpreadeſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters : and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels ſpirits : and his miniſters a flaming fire.

5 He laid the foundations of the earth : that it never ſhould move at any time.

6 Thou covereſt it with the deep like as with a garment : the waters ſtand in the hills.

7 At thy rebuke they flee : at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath : even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds which they ſhall not paſs : neither turn again to cover the earth.

10 He ſendeth the ſprings into the rivers : which run among the hills.

11 All beaſts of the field drink thereof : and the wild aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitation : and ſing among the branches.

PRACTICAL OBSERVATIONS.

God, not only with our mouth, but with our whole heart, and with all the powers of our ſoul. He here celebrates particularly the infinite mercy of God ; who, knowing that we are but duſt, bears with us, and does not render to us what our ſins deſerve ; and entertains the ſame compaſſion and kindneſs as a father does for his children. But he teaches us, at the ſame time, that the divine goodneſs is diſplayed only in behalf of thoſe that fear him and reverence him ; and that his mercy extends only to them that " keep his covenant, and remember his commandments to do them."

14 He

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grafs for the cattle: and green herb for the service of men.

15 That he may bring food out of the earth. and wine that maketh glad the heart of man: and oil to make him a cheerful countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted:

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wild goats: and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons: and the sun knoweth his going down.

20 Thou makest darkness that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do seek their meat from God.

22 The sun ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face they are troubled: when thou takest away their breath they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

M O R N I N G P R A Y E R.

Psalm cv. *Confitemini Domino.*

O Give thanks unto the Lord, and call upon his Name: tell the people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Rejoice in his holy name: let the heart of them rejoice that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

P R A C T I C A L O B S E R V A T I O N S.

[Psalm civ.] The design of this psalm is, to teach us to praise God for his marvellous works; and to this end to consider, with great attention, the wonders which the world presents to our view; the many different creatures it contains, and which we see in the heavens, in the air, upon the earth, and in the waters; the regular and wonderful order that reigns among them; the manner in which God preserves and governs them; and the care which his adorable providence takes of plants and animals, and particularly in providing for the necessities of man; since all creatures serve to the various uses and conveniences of our life. These reflections lead us to acknowledge, that God is the author of all these things; that by him alone they subsist; that as he has created them by his power, he can also destroy them by his will alone. Above all, we should remember, that if all these creatures were made for man, man was made for God; and that God has placed us in this world, and has made us capable of seeing so many wonders, and of enjoying so many different blessings, that we may know our Creator, and love him and thank him for all his kindnesses.

5 Remem-

5 Remember the marvellous works that he hath done : his wonders, and the judgments of his mouth ;

6 O ye seed of Abraham his servant : ye children of Jacob his chosen.

7 He is the Lord our God : his judgments are in all the world.

8 He hath been alway mindful of his covenant and promise : that he made to a thousand generations ;

9 Even the covenant that he made with Abraham : and the oath that he sware unto Isaac ;

10 And appointed the same unto Jacob for a law : and unto Israel for an everlasting testament,

11 Saying, Unto thee will I give the land of Canaan : the lot of your inheritance.

12 When there were yet but a few of them : and they strangers in the land ;

13 What time as they went from one nation to another : from one kingdom to another people ;

14 He suffered no man to do them wrong : but reprov'd even kings for their sakes.

15 Touch not mine Anointed : and do my prophets no harm.

16 Moreover, he called for a dearth upon the land : and destroyed all the provision of bread.

17 But he had sent a man before them : even Joseph, who was sold to be a bond-servant ;

18 Whose feet they hurt in the stocks : the iron entered into his soul ;

19 Until the time came that his cause was known : the word of the Lord tried him.

20 The king sent and delivered him : the prince of the people let him go free.

21 He made him lord also of his house : and ruler of all his substance ;

22 That he might inform his princes after his will : and teach his senators wisdom.

23 Israel also came into Egypt : and Jacob was a stranger in the land of Ham.

24 And

24 And he increased his people exceedingly : and made them stronger than their enemies ;

25 Whose heart turned so, that they hated his people : and dealt untruly with his servants.

26 Then sent he Moses his servant : and Aaron whom he had chosen.

27 And these shewed his tokens among them : and wonders in the land of Ham.

28 He sent darkness, and it was dark : and they were not obedient unto his word.

29 He turned their waters into blood : and slew their fish.

30 Their land brought forth frogs : yea, even in their kings chambers

31 He spake the word, and there came all manner of flies : and lice in all their quarters

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillars innumerable : and did eat up all the grass in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night-season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in the dry places.

41 For why ? he remembered his holy promise : and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness ;

43 And

43 And gave them the lands of the heathen : and they took the labours of the people in possession !

44 That they might keep his statutes : and observe his laws.

Psalm cvi. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Who can express the noble acts of the Lord : or shew forth all his praise ?

3 Blessed are they that alway keep judgment : and do righteousness.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people : O visit me with thy salvation.

5 That I may see the felicity of thy chosen : and rejoice in the gladness of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers : we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodness in remembrance : but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his Names sake : that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up : so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand : and delivered them from the hand of the enemy.

PRACTICAL OBSERVATIONS.

Psalm cv.] This hymn was designed to perpetuate among the Israelites the remembrance of God's mercies, and to excite their gratitude. Though these events do not directly regard Christians, yet they ought to preserve the remembrance of them, as affording matter for the most edifying and instructive meditations. But it is our duty, above all, to take occasion, from what is contained in this psalm, to raise our thoughts to the consideration of those signal mercies and spiritual blessings which God has communicated to us, by making with us a new covenant in Jesus Christ ; by delivering us from the captivity of sin, of the devil, and of death ; and by receiving us into his church.

11 As for those that troubled them, the waters overwhelmed them : there was not one of them left.

12 Then believed they his words : and sang praise unto him.

13 But within a while they forgot his works : and would not abide his counsel.

14 But lust came upon them in the wilderness : and they tempted God in the desert.

15 And he gave them their desire : and sent leanness withal into their soul.

16 They angered Moses also in the tents : and Aaron the saint of the Lord.

17 So the earth opened, and swallowed up Dathan : and covered the congregation of Abiram.

18 And the fire was kindled in their company : the flame burnt up the ungodly.

19 They made a calf in Horeb : and worshipped the molten image.

20 Thus they turned their glory : into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour : who had done so great things in Egypt ;

22 Wondrous works in the land of Ham : and fearful things by the Red sea.

23 So he said, he would have destroyed them, had not Moses his chosen stood before them in the gap : to turn away his wrathful indignation, lest he should destroy them.

24 Yea, they thought scorn of that pleasant land : and gave no credence unto his word.

25 But murmured in their tents : and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them : to overthrow them in the wilderness ;

27 To cast out their seed among the nations : and to scatter them in the lands.

28 They joined themselves unto Baal-peor : and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions : and the plague was great among them.

30 Then

30 Then stood up Phinees and prayed : and so the plague ceased.

31 And that was counted unto him for righteousness : among all posterities for evermore.

32 They angered him also at the waters of strife : so that he punished Moses for their sakes ;

33 Because they provoked his spirit : so that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen : as the Lord commanded them ;

35 But were mingled among the heathen : and learned their works.

36 Inasmuch that they worshipped their idols, which turned to their own decay : yea, they offered their sons and their daughters unto devils.

37 And shed innocent blood, even the blood of their sons and of their daughters : whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they stained with their own works : and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled against his people : inasmuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen : and they that hated them, were lords over them.

41 Their enemies oppressed them : and had them in subjection.

42 Many a time did he deliver them : but they rebelled against him with their own inventions, and were brought down in their wickedness.

43 Nevertheless when he saw their adversity : he heard their complaint.

P R A C T I C A L O B S E R V A T I O N S .

[Psalm cvi.] To improve this psalm to our edification, we must observe chiefly these three things. 1. The confession which the Jews made of their sins and rebellion, their murmurings and ingratitude, and the idolatry they had several times been guilty of. From hence we may learn, on one hand, not to imitate the ingratitude and infidelity of that people, since God has conferred infinitely greater mercies on us than on them ; and on the other, to acknowledge and confess our sins before God, when
we

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies : yea, he made all those that led them away captive to pity them.

45 Deliver us, O Lord our God, and gather us from among the heathen : that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end : and let all the people say, Amen.

MORNING PRAYER.

Psalm cvii. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

2 Let them give thanks, whom the Lord hath redeemed : and delivered from the hand of the enemy ;

3 And gathered them out of the lands, from the east and from the west : from the north, and from the south.

4 They went astray in the wilderness out of the way : and found no city to dwell in.

5 Hungry and thirsty : their soul fainted in them.

6 So they cried unto the Lord in their trouble : and he delivered them from their distress.

7 He led them forth by the right way : that they might go to the city where they dwelt.

PRACTICAL OBSERVATIONS.

we have offended him. 2. We here see, that whenever the Israelites fell into disobedience, they felt the effects of God's wrath. God does not suffer the disobedience of men to go unpunished ; but punishes the sins of those whom he has received into his covenant, and who abuse his favours : which he does in order to recover them to their duty. Therefore, when God visits us, either with general calamities, or particular afflictions, instead of murmuring, we ought to acknowledge the justice of his chastisements, make a right use of them, and be afraid to draw new ones upon ourselves by the hardness of our hearts. 3. It is said in this psalm, that God in his great goodness had borne with the Jews, taken pity on them, and even delivered them upon several occasions. These are proofs of God's great mercy ; that he is full of compassion and long-suffering to men, even to those who have offended him ; and is always ready to pardon men, as soon as they grow better by his correction, and to make them happy.

8 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men !

9 For he satisfieth the empty soul : and filleth the hungry soul with goodness ;

10 Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron.

11 Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most Highest :

12 He also brought down their heart through heaviness : they fell down, and there was none to help them.

13 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

16 For he hath broken the gates of brass : and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence : and because of their wickedness.

18 Their soul abhorred all manner of meat : and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble : he delivered them out of their distress.

20 He sent his word, and healed them : and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

22 That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

23 They that go down to the sea in ships : and occupy their business in great waters.

24 These men see the works of the Lord : and his wonders in the deep.

25 For at his word the stormy wind ariseth : which lifteth up the waves thereof.

26 They

26 They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man : and are at their wits end.

28 So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

29 For he maketh the storm to cease : so that the waves thereof are still.

30 Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

32 That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

33 Who turneth the floods into a wilderness : and drieth up the water-springs.

34 A fruitful land maketh he barren ; for the wickedness of them that dwell therein.

35 Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards : to yield them fruits of increase.

38 He blesteth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

39 And again, when they are minished and brought low : through oppression, through any plague or trouble ;

40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness :

PRACTICAL OBSERVATIONS.

[Psalm cvii.] This very instructive psalm serves to teach us, that God does wisely dispense all that happens to men ; and that when they are fugitives, and dispersed, captives, sick, and in danger of perishing, afflicted with famine, or in some other manner, it is God that makes them pass through all those trials, that he may engage them to call upon him, and have recourse to his power and goodness. This psalm therefore shews

41 Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

42 The righteous will consider this and rejoice : and the mouth of all wickedness shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving kindness of the Lord.

EVENING PRAYER.

Psalms cviii. *Paratum cor meum*

O God, my heart is ready, my heart is ready : I will sing and give praise with the best member that I have.

2 Awake thou lute and harp : I myself will awake right early.

3 I will give thanks unto thee, O Lord, among the people : I will sing praises unto thee among the nations.

4 For thy mercy is greater than the heavens : and thy truth reacheth unto the clouds.

5 Set up thyself, O God, above the heavens : and thy glory above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holiness : I will rejoice therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head.

PRACTICAL OBSERVATIONS.

us, that it is the duty of persons in affliction, to apply themselves to God by humble and fervent prayer for deliverance out of all their misfortunes ; that when men cry to God in their distress, and turn to him, he takes pity on them, and delivers them from all their troubles ; and that it is the duty of those, who, by the help of God, have escaped any great sickness, danger of death, or other afflictions, to shew their gratitude to him all their lives, and to celebrate his loving-kindness before all. Those who have been in affliction should take particular notice of these things. It is very common with men to fly to God in their sufferings ; but when the danger is over, they generally forget the divine favours, and fall into ingratitude.

P R A C.

9 Juda is my law-giver, Moab is my wash-pot : over Edom will I cast out my shoe ; upon Philistia will I triumph.

10 Who will lead me into the strong city : and who will bring me into Edom ?

11 Hast not thou forsaken us, O God : and wilt not thou, O God, go forth with our hosts ?

12 O help us against the enemy : for vain is the help of man.

13 Through God we shall do great acts : and it is he that shall tread down our enemies.

Psalm cix. Deus laudum.

HOLD not thy tongue, O God of my praise : for the mouth of the ungodly, yea, the mouth of the deceitful is opened upon me.

2 And they have spoken against me with false tongues : they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part : but I give myself unto prayer.

4 Thus have they rewarded me evil for good : and hatred for my good will.

5 Set thou an ungodly man to be ruler over him : and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned : and let his prayer be turned into sin.

7 Let his days be few : and let another take his office.

8 Let his children be fatherless : and his wife a widow.

9 Let his children be vagabonds, and beg their bread : let them seek it also out of desolate places.

PRACTICAL OBSERVATIONS.

[Psalm cxiii.] 1. This psalm should inspire us with great devotion and ardent zeal to praise God, and to celebrate his mercy and truth. 2. It should fill the saints with a firm trust in the divine assistance, and convince them that those whom God loves will always be delivered. 3. David teaches us, that all our strength and all our happiness depends on God ; that human assistance is but vanity ; and that therefore we ought to fix our hope in God alone.

10 Let the extortioner consume all that he hath : and let the stranger spoil his labour.

11 Let there be no man to pity him : nor to have compassion upon his fatherless children.

12 Let his posterity be destroyed : and in the next generation let his name be clean put out.

13 Let the wickedness of his fathers be had in remembrance in the sight of the Lord : and let not the sin of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memorial of them from of the earth ;

15 And that because his mind was not to do good : but persecuted the poor helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be far from him.

17 He clothed himself with cursing like as with a raiment and it shall come into his bowels like water, and like oil into his bones.

18 Let it be unto him as the cloke that he hath upon him : and as the girdle that he is alway girded withal.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evil against my soul.

20 But deal thou with me, O Lord God, according unto thy Name : for sweet is thy mercy.

21 O deliver me, for I am helpless and poor ; and my heart is wounded within me.

22 I go hence like the shadow that departeth : and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatness.

24 I became also a reproach unto them : they that looked upon me shook their heads.

25 Help me, O Lord my God : O save me according to thy mercy.

26 And they shall know how that this is thy hand : and that thou, Lord, hast done it.

THE COMMON PRAYER, &c.

27 Though they curse, yet bless thou : and let them be confounded that rise up against me ; but let thy servant rejoice.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude.

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

M O R N I N G P R A Y E R.

Psaln cx. *Dixit Dominus.*

THE Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion : be thou ruler, even in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship : the dew of thy birth is of the womb of the morning.

4 The Lord swaŕe, and will not repent : Thou art a Priest for ever after the order of Melchisedech.

P R A C T I C A L O B S E R V A T I O N S.

Psaln cix.] We may learn in general from this psalm, that as God protects good men, his curse does usually pursue the wicked, and even cleaves to their posterity ; and that the evil which they have done or wished to others, often falls upon themselves. But care must be taken not to pervert this psalm, by imagining we are at any time allowed to wish that the vengeance of God may fall upon those who hate us and do us hurt. David here speaks in quality of a king chosen by God, and of a prophet. He rather foretold than desired the destruction of his enemies ; he even returned them good for evil, as he himself says, and love for hatred. Besides, what is here said regards only the enemies of God, and certain great sinners, such as Judas, to whom some of the words of this psalm are applied in the New Testament. But above all, let us remember, that a Christian should hate no man ; and that the character we bear as disciples of Jesus Christ, obliges us to love all men, even our greatest enemies, to pray for them with all our heart, and to wish and do to them all the good in our power.

P R A C

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen; he shall fill the places with the dead bodies: and smite in sunder the heads over divers countries,

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Psalms cxi. *Confitebor tibi.*

I Will give thanks unto the Lord, with my whole heart: secretly among the faithful, and in the congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The merciful and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindful of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are verity and judgment; all his commandments are true.

PRACTICAL OBSERVATIONS.

[Psalms cx.] Jesus Christ himself and the apostles, teach us in the New Testament, that this psalm relates to the Messiah. We here learn the divine dignity of his person; the nature of his kingdom, which was to be spiritual and heavenly; the supreme glory to which God would exalt him, by setting him at his right hand; and the power by which he would establish his empire, by the destruction of his enemies. The holy Spirit here likewise foretels, that the Messiah should be not only a powerful king, but also our high priest, who should atone for our sins; as St Paul proves, Heb. vii. This psalm teaches us further, that those who are the subjects of this glorious King, should be a willing people, and that they would submit without restraint, willingly and joyfully, obeying him. Lastly, What is here said suffers us not to doubt but Jesus Christ will for ever reign over the faithful, and that he will one day tread under his feet all his and our enemies; which will be especially accomplished when he shall destroy death, our last enemy, by a happy resurrection, as St Paul remarks, 1 Cor. xv.

P R A C-

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: he hath commanded his covenant for ever; holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter; the praise of it endureth for ever.

Psalms cxii. *Beatus vir.*

Blessed is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness: he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings: for his heart standeth fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever; his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away: the desire of the ungodly shall perish.

PRACTICAL OBSERVATIONS.

[Psalms cxii.] We ought to join our praises to those which are offered to God in this song: we have even more reason than the faithful of old had, to confess that the works of God are great and wonderful; that he is merciful, righteous, and full of compassion; that he has remembered his covenant, and sent salvation and redemption to his people.

P R A E.

ILLUSTRATED AND EXPLAINED. 541

Psalm cxlii. *Laudate, pueri.*

PRaise the Lord, ye servants; O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lord's Name is praised; from the rising up of the sun, unto the going down of the same.

4 The Lord is high above all heathen: and his glory above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire,

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyful mother of children.

PRACTICAL OBSERVATIONS.

Psalm cxlii.] This psalm teaches us, what are the distinguishing characters of true piety, and how great the happiness of those who are possessed with it. 1. The character which the psalmist gives of good men is, that they fear the Lord; that they take great delight in his commandments; that they are just and sincere; that they conduct all their affairs with uprightness; that they are kind and full of compassion, and love to give alms to the poor. 2. The prophet teaches us next, that those who live thus are perfectly happy; that God blesses them in their persons, in their posterity, and in their possessions; that they enjoy peace of conscience; that they fear no evil, always trusting in the Lord; and that their righteousness and their memory shall remain for ever. These are very important instructions, which should powerfully encourage us to the study and practice of piety.

Psalm cxlii.] This psalm should excite us to praise the name of the Lord, and continue to publish his glory, which appears every where with so much lustre; and to celebrate that adorable providence with which he governs all things here below, and by which he exalteth and humbleth men as he pleases. These considerations are powerful motives to engage us to fear God, to depend entirely upon him, and to put our whole trust in his mercy.

THE COMMON PRAYER, &c.
EVENING PRAYER.

Pſalm cxiv. *In exitu Iſrael.*

WHEN Iſrael came out of Egypt : and the houſe of Jacob from among the ſtrange people,

2 Judah was his ſanctuary : and Iſrael his dominion.

3 The ſea ſaw that, and fled : Jordan was driven back.

4 The mountains ſkipped like rams : and the little hills like young ſheep.

5 What aileth thee, O thou ſea, that thou fleddeſt : and thou Jordan, that thou waſt driven back ?

6 Ye mountains, that ye ſkipped like rams : and ye little hills like young ſheep ?

7 Tremble, thou earth, at the preſence of the Lord : at the preſence of the God of Jacob ;

8 Who turned the hard rock into a ſtanding water : and the flint-ſtone into a ſpringing-well.

Pſalm cxv. *Non nobis, Domine.*

NOT unto us, O Lord, not unto us, but unto thy Name give the praiſe : for thy loving-mercy, and for thy truths ſake.

2 Wherefore ſhall the heathen ſay : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatſoever pleaſed him.

4 Their idols are ſilver and gold : even the work of mens hands.

5 They have mouths, and ſpeak not : eyes have they, and ſee not.

6 They have ears, and hear not : noſes have they, and ſmell not.

7 They have hands, and handle not : feet have they, and walk not : neither ſpeak they through their throat.

PRACTICAL OBSERVATIONS.

[Pſalm cxiv.] The principal reflection ſuggeſted by this pſalm is, that ſince the wonders mentioned in this pſalm are not ſo conſiderable as thoſe which God has wrought for us in the work of our redemption, we have more reaſon than the Jews to exalt the power and goodneſs of our God, and to bleſs him for ever.

P R A C.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou, house of Israel, trust thou in the Lord : he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord : he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord : he is their helper and defender.

12 The Lord hath been mindful of us, and he shall bless us : even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that fear the Lord : both small and great.

14 The Lord shall increase you more and more : you and your children.

15 Ye are the blessed of the Lord : who made heaven and earth.

16 All the whole heavens are the Lords : the earth hath he given to the children of men.

17 The dead praise not thee, O Lord : neither all they that go down into silence.

18 But we will praise the Lord : from this time forth for evermore. Praise the Lord.

PRACTICAL OBSERVATIONS.

[Psalm cxv.] This psalm teaches us three things : 1. That when God does good to men, he is led to do it, not by any merit in them, but by his own pure mercy ; which ought to be the foundation of our trust ; when we direct our prayers to him. 2. What is here said of the folly and stupidity of idolaters, who worship dead idols and the works of mens hands, tended to dissuade the Israelites from the worship of false gods, and the more effectually to prevent their forsaking the worship of the true God. This too should engage us to bless the Lord for delivering us from idolatry, by making himself known to us ; and should teach us to serve him with purity, zeal, and fidelity. 3. We here see how happy those are who worship God, and fear him ; since the psalmist assures us, that God is the help and buckler of all those that trust in him ; that they are blessed of the Lord, who has made the heavens and the earth ; and that his favours are extended to them and their posterity. These glorious promises should prevail on us more effectually to fear God, and to expect all our happiness from his blessing alone.

M O R N -

M O R N I N G P R A Y E R.

Psalm cxvi. *Dilexi, quoniam.*

I Am well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall find trouble and heaviness, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preserveth the simple: I was in misery, and ye helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I speak, but I was sore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

14 Behold, O Lord, how that I am thy servant: I am thy servant, and the son of thine handmaid, thou hast broken my bonds in sunder.

P R A C T I C A L O B S E R V A T I O N S.

Psalm cxvi.] In this psalm the devotion and zeal of king David appear with most extraordinary lustre. We should particularly here observe, with what sentiments of joy and gratitude he celebrates the wonderful deliverances which God had vouchsafed him in the great dangers he had been exposed to; with what zeal he praises him, and vows to love and obey him.

15 I will offer to thee the sacrifice of thanksgiving : and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people : in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

Psalm cxvii. *Laudate Dominum.*

O Praise the Lord, all ye heathen : praise him, all ye nations.

2 For his merciful kindness is ever more, and more towards us : and the truth of the Lord endureth for ever. Praise the Lord.

Psalm cxviii. *Confitemini Domino.*

O Give thanks unto the Lord, for he is gracious : because his mercy endureth for ever.

2 Let Israel now confess, that he is gracious : and that his mercy endureth for ever.

3 Let the house of Aaron now confess : that his mercy endureth for ever.

4 Yea, let them now that fear the Lord, confess : that his mercy endureth for ever.

5 I called upon the Lord in trouble : and the Lord heard me at large.

PRACTICAL OBSERVATIONS.

him. From this pious prince we learn, that when God has bestowed any particular blessing on us, and especially when he has delivered us from any great danger, it is our duty to love him, to bless his holy name, to perform our vows, and praise him in the presence of all his people ; and above all, to walk before him all the days of our life ; and to testify our gratitude to him, not only by our words, but by our actions. This is what we are in an especial manner to do for the spiritual favours he bestows upon us, when he pardons our sins, and delivers us from condemnation and death, and receives us into the number of his children and servants. The sight and sense of such inestimable blessings should fill all those who partake of them with joy and consolation, and make them say with the psalmist : " Turn again then unto thy rest, O my soul, for the Lord hath rewarded thee. What reward shall I give unto the Lord for all the benefits that he hath done unto me ? I will receive the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord, in the presence of all his people. Praise the Lord."

6 The Lord is on my side : I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me : therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord : than to put any confidence in man.

9 It is better to trust in the Lord : than to put any confidence in princes.

10 All nations compassed me round about : but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mighty things to pass.

16 The right hand of the Lord hath the pre-eminence : the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head stone in the corner.

23 This is the Lords doing : and it is marvellous in our eyes.

24 This

24 This is the day which the Lord hath made: we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

EVENING PRAYER.

Psalm cxix. *Beati immaculati.*

Bless'd are those that are undefiled in the way: and walk in the law of the Lord.

2 Bless'd are they that keep his testimonies: and seek him with their whole heart.

3 For they who do no wickedness: walk in his ways.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my ways were made so direct: that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto all thy commandments.

PRACTICAL OBSERVATIONS.

Psalm cxviii.] This psalm, which the Jews sung at their feasts, should be made use of by Christians in giving thanks to God, not only for the favours and deliverances, whether public or private, which he grants them; but above all, for the coming of our Lord Jesus Christ. The Spirit of God signifies in this psalm, that the Messiah should be rejected by the chief of the Jews; and that, notwithstanding, he should become the king and head of the church, which was fulfilled when Jesus Christ was crucified, and when, after his resurrection, he ascended into heaven, and his kingdom was established in the world.

7 I will

7 I will thank thee with an unfeigned heart : when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies : O forsake me not utterly.

In quo corriget ?

W Herewithal shall a young man cleanse his way : even by ruling himself after thy word.

2 With my whole heart have I sought thee : O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart : that I should not sin against thee.

4 Blessed art thou, O Lord : O teach me thy statutes.

5 With my lips have I been telling : of all the judgments of thy mouth.

6 I have had as great delight in the way of thy testimonies : as in all manner of riches.

7 I will talk of thy commandments : and have respect unto thy ways..

8 My delight shall be in thy statutes : and I will not forget thy word.

Retribus servo tuo.

O Do well unto thy servant : that I may live, and keep thy word.

2 Open thou mine eyes : that I may see the wonderful things of thy law.

3 I am a stranger upon earth : O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire : that it hath alway unto thy judgments.

5 Thou hast rebuked the proud : and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke : for I have kept thy testimonies.

7 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight : and my counsellors.

Adhæsit pavimento.

MY soul cleaveth to the dust : O quicken thou me according to thy word.

2 I have

2 I have acknowledged my ways, and thou heardest me :
O teach me thy statutes.

3 Make me to understand the way of thy commandments :
and so shall I talk of thy wonderful works.

4 My soul melteth away for very heaviness : comfort
thou me according unto thy word.

5 Take from me the way of lying : and cause thou me to
make much of thy law.

6 I have chosen the way of truth ; and thy judgments
have I laid before me.

7 I have stuck unto thy testimonies : O Lord, confound
me not.

8 I will run the way of thy commandments : when thou
hast set my heart at liberty.

25th MORNING PRAYER.

Legem pone.

TEACH me, O Lord, the way of thy statutes : and
I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law :
yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments : for
therein is my desire.

4 Incline my heart unto thy testimonies : and not to
covetousness.

5 O turn away mine eyes, lest they behold vanity : and
quicken thou me in thy way.

6 O stablish thy word in thy servant : that I may fear
thee.

7 Take away the rebuke that I am afraid of : for thy
judgments are good.

8 Behold, my delight is in thy commandments : O quick-
en me in thy righteousness.

Et veniat super me.

LET thy loving mercy come also unto me, O Lord :
even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers : for my
trust is in thy word.

3 O take

3 O take not the word of thy truth utterly out of my mouth : for my hope is in thy judgments.

4 So shall I alway keep thy law : yea, for ever and ever.

5 And I will walk at liberty : for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings : and will not be ashamed.

7 And my delight shall be in thy commandments : which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved : and my study shall be in thy statutes.

Memor esto servi tui.

O Think upon thy servant, as concerning thy word : wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble : for thy word hath quickened me.

3 The proud have had me exceedingly in derision : yet have I not shrunked from thy law.

4 For I remembered thine everlasting judgments, O Lord : and received comfort.

5 I am horribly afraid : for the ungodly that forsake thy law.

6 Thy statutes have been my songs : in the house of my pilgrimage.

7 I have thought upon thy name, O Lord, in the night-season : and have kept thy law.

8 This I had : because I kept thy commandments.

Portio mea, Domine.

THOU art my portion, O Lord : I have promised to keep thy law.

2 I made my humble-petition in thy presence with my whole heart : O be merciful unto me according to thy word.

3 I called mine own ways to remembrance : and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time : to keep thy commandments.

5 The congregation of the ungodly have robbed me : but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee : because of thy righteous judgments.

7 I am

7 I am a companion of all them that fear thee : and keep thy commandments.

8 The earth O Lord, is full of thy mercy : O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant : according unto thy word.

2 O learn me true understanding and knowledge : for I have believed thy commandments.

3 Before I was troubled, I went wrong : but now have I kept thy word.

4 Thou art good and gracious : O teach me thy statutes.

5 The proud have imagined a lie against me : but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn : but my delight hath been in thy law.

7 It is good for me that I have been in trouble : that I may learn thy statutes.

8 The law of thy mouth is dearer unto me : than thousands of gold and silver.

EVENING PRAYER.

Manus tuæ fecerunt me.

THY hands have made me and fashioned me : O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me : because I have put my trust in thy word.

3 I know, O Lord, that thy judgments are right : and that thou of very faithfulness hast caused me to be troubled.

4 O let thy merciful kindness be my comfort : according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live : for thy law is my delight.

6 Let the proud, be confounded, for they go wickedly about to destroy me : but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies : be turned unto me.

8 O let

8 O let my heart be found in thy statutes : that I be not ashamed.

Defecit anima mea.

MY soul hath longed for thy salvation : and I have a good hope because of thy word.

2 Mine eyes long sore for thy word : saying, O when wilt thou comfort me ?

3 For I am become like a bottle in the smoke : yet do I not forget thy statutes.

4 How many are the days of thy servant : when wilt thou be avenged of them that persecute me.

5 The proud have digged pits for me : which are not after thy law.

6 All thy commandments are true : they persecute me falsely ; O be thou my help.

7 They had almost made an end of me upon earth : but I forsook not thy commandments.

8 O quicken me after thy loving-kindness : and so shall I keep the testimonies of thy mouth.

In æternum, Domine.

O Lord, thy word : endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another : thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance : for all things serve thee.

4 If my delight had not been in thy law : I should have perished in my trouble.

5 I will never forget thy commandments : for with them thou hast quickened me.

6 I am thine ; O save me : for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me : but I will consider thy testimonies.

8 I see that all things come to an end : but thy commandment is exceeding broad.

Quomodo dilexi !

LORD, what love have I unto thy law : all the day long is my study in it.

2 Thou

2 Thou through thy commandments hast made me wiser than mine enemies : for they are ever with me.

3 I have more understanding than my teachers : for thy testimonies are my study.

4 I am wiser than the aged : because I keep thy commandments.

5 I have refrained my feet from every evil way : that I may keep thy word.

6 I have not shrunk from thy judgments : for thou teachest me.

7 O how sweet are thy words unto my throat : yea, sweeter than honey unto my mouth !

8 Through thy commandments I get understanding : therefore I hate all evil ways.

26th MORNING PRAYER.

Lucerna pedibus meis.

THY word is a lantern unto my feet : and a light unto my paths.

2 I have sworn and am stedfastly purposed : to keep thy righteous judgments.

3 I am troubled above measure : quicken me, O Lord, according to thy word.

4 Let the free-will-offerings of my mouth please thee : O Lord : and teach me thy judgments.

5 My soul is alway in my hand : yet do I not forget thy law.

6 The ungodly have laid a snare for me : but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever : and why ? they are the very joy of my heart.

8 I have applied my heart to fulfil thy statutes alway : even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things : but thy law do I love.

2 Thou art my defence and shield : and my trust is in thy word.

THE COMMON PRAYER, &c.

3 Away from me, ye wicked : I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live : and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe : yea, my delight shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy statutes : for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross : therefore I love thy testimonies.

8 My flesh trembleth for fear of thee : and I am afraid of thy judgments.

Feci judicium.

I Deal with the thing that is lawful and right : O Give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good : that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health : and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy : and teach me thy statutes.

5 I am thy servant ; O grant me understanding : that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand : for they have destroyed thy law.

7 For I love thy commandments : above gold and precious stone.

8 Therefore hold I straight all thy commandments : and all false ways I utterly abhor.

Mirabilia.

THY testimonies are wonderful : therefore doth my soul keep them.

2 When thy word goeth forth : it giveth light and understanding unto the simple.

3 I opened my mouth, and drew in my breath : for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me : as thou usest to do unto those that love thy Name.

5 Order my steps in thy word : and so shall no wickedness have dominion over me.

5 O de-

6 O deliver me from the wrongful dealings of men : and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant : and teach me thy statutes.

8 Mine eyes gush out with water : because men keep not thy law.

Justus es, Domine.

Righteous art thou, O Lord : and true is thy judgment.
2 The testimonies that thou hast commanded : are exceeding righteous and true.

3 My zeal hath even consumed me : because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost : and thy servant loveth it.

5 I am small and of no reputation : yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness : and thy law is the truth.

7 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live.

EVENING PRAYER.

Clamavi in toto corde meo.

I Call with my whole heart : hear me, O Lord ; I will keep thy statutes.

2 Yea, even unto thee do I call : help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee : for in thy word is my trust.

4 Mine eyes prevent the night-watches : that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving-kindness : quicken me according as thou art wont.

6 They draw nigh that of malice persecute me : and are far from thy law.

7 Be thou nigh at hand, O Lord : for all thy commandments are true.

8 As

8 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversity, and deliver me: for I do not forget thy law.

2 Avenge thou my cause, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly: for they regard not thy statutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swerve from thy testimonies.

6 It grieveth me when I see the transgressors: because they keep not thy law.

7 Consider, O Lord, how I love thy commandments: O quicken me according to thy loving-kindness.

8 Thy word is true from everlasting: all the judgments of thy righteousness endure for evermore.

Principes persecuti sunt.

Princes have persecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhor them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgments.

5 Great is the peace that they have who love thy law: and they are not offended at it.

6 Lord, I have looked for thy saving health: and done after thy commandments.

7 My soul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my ways are before thee.

Appropinquet deprecatio.

LET my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My

3 My lips shall speak of thy praise : when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

5 Let thine hand help me : for I have chosen thy commandments.

6 I have longed for thy saving health , O Lord : and in thy law is my delight.

7 O let my soul live and it shall praise thee : and thy judgments shall help me.

8 I have gone astray like a sheep that is lost : O seek thy servant, for I do not forget thy commandments.

27th MORNING PRAYER.

Psalm cxx. *Ad Dominum.*

WHEN I was in trouble, I called upon the Lord : and he heard me.

2 Deliver my soul, O Lord, from lying lips : and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue : even mighty and sharp arrows, with hot burning coals.

PRACTICAL OBSERVATIONS.

Psalm cxix.] 1. In this psalm are set forth, the excellence of the law of God, and its most wonderful effects. David teaches us, that this divine law is the most perfect ; that it is a heavenly light which enlightens us ; that it gives us understanding ; that it purifies and rejoices the heart ; that it supports us in afflictions ; that it gives us unspeakable peace of conscience ; and that it is infinitely better than all the treasures and riches in this world. 2. In this psalm we learn to distinguish good men. They are sincere and upright in their ways ; they do that which is right ; they walk in the law of the Lord, and meditate on it day and night ; they love God and his word with all their heart ; they abstain from evil, and from the company of the wicked ; they join themselves to the righteous ; they are struck with terror at the sight of God's judgments ; they trust in him, and are calm and patient under afflictions. 3. Lastly, This psalm is full of many excellent prayers, which should be continually in our mouths and in our hearts, begging God to enlighten our minds, to teach us his law, to incline our hearts to obey him ; that he would take care of us, and guide us always by his providence and his holy Spirit.

4 Who

4 Wo is me, that I am constrained to dwell with Mesech : and to have my habitation among the tents of Kedar.

5 My soul hath long dwelt among them : that are enemies unto peace.

6 I labour for peace, but when I speak unto them thereof : they make them ready to battle.

Psalm cxxi. Levavi oculos.

I Will lift up mine eyes unto the hills : from whence cometh my help.

2 My help cometh even from the Lord : who hath made heaven and earth.

3 He will not suffer thy foot to be moved : and he that keepeth thee will not sleep.

4 Behold, he that keepeth Israel : shall neither slumber nor sleep.

5 The Lord himself is thy keeper : the Lord is thy defence upon thy right hand ;

6 So that the sun shall not burn thee by day : neither the moon by night.

7 The Lord shall preserve thee from all evil : yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in : from this time forth for evermore.

Psalm cxxii. Letatus sum.

I Was glad when they said unto me : We will go into the house of the Lord.

2 Our feet shall stand in thy gates : O Jerusalem.

3 Jerusalem is built as a city : that is at unity in itself.

4 For thither the tribes go up, even the tribes of the Lord : to testify unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgment : even the seat of the house of David.

6 O pray for the peace of Jerusalem : they shall prosper that love thee.

7 Peace be within thy walls ; and plenteousness within thy palaces.

8 For my brethren and companions sakes : I will wish thee prosperity.

9 Yea, because of the house of the Lord our God : I will seek to do thee good.

Psalm cxxiii. *Ad te levavi oculos.*

UNTO thee lift I up mine eyes : O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress : even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us : for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy : and with the despitefulness of the proud.

Psalm cxxiv. *Nisi quia Dominus.*

IF the Lord himself had not been on our side, now may Israel say : if the Lord himself had not been on our side, when men rose up against us ;

2 They had swallowed us up quick : when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us : and the stream had gone over our Soul.

4 The deep waters of the proud : had gone even over our soul.

5 But praised be the Lord : who hath not given us over for a prey unto their teeth.

6 Our soul is escaped even as a bird out of the snare of the fowler : the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord : who hath made heaven and earth.

PRACTICAL OBSERVATIONS.

[Psalm cxxiv.] This psalm is still better suited to the Christian than to the Jewish church. What is here said, engages us to reflect upon the different conditions the church of Christ has been in ; and to consider, that notwithstanding the attempts which Satan and the world have made against it, ever since its birth, it still subsists. From whence we may conclude, that

Psalm cxxv. *Qui confidunt.*

THEY that put their trust in the Lord, shall be even as the mount Sion : which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem : even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous : lest the righteous put their hand unto wickedness.

4 Do well, O Lord : unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness : the Lord shall lead them forth with the evil-doers, but peace shall be upon Israel.

EVENING PRAYER.

Psalm cxxvi. *In convertendo.*

WHEN the Lord turned again the captivity of Sion : then were we like unto them that dream.

2 Then was our mouth filled with laughter : and our tongue with joy.

3 Then said they among the heathen : The Lord hath done great things for them.

PRACTICAL OBSERVATIONS.

that God will always be its strength and support, and will never permit it to be destroyed. Thus it is with all true believers, since it is impossible God should forsake them, or cease to love them and take care of them.

Psalm cxxv.] This psalm represents to us in a few words the happy condition of those who fear God and put their trust in him. The psalmist teaches us, that nothing can move them ; that God is always ready for their defence ; that if he suffers them to be afflicted, he has regard to their weakness ; and that he softens and shortens their troubles. He likewise assures us, that God always does good to the righteous, and to those that are upright in heart ; whereas those who wander out of the right way, fall at last into destruction. This meditation furnishes believers with powerful motives to be ever calm and serene, to put their whole confidence in God, and to be more strictly attached to their duty.

P R A C.

4 Yea, the Lord hath done great things for us already : whereof we rejoice.

5 Turn our captivity, O Lord : as the rivers in the south.

6 They that sow in tears : shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed : shall doubtless come again with joy, and bring his sheaves with him.

Psalm cxxvii. *Nisi Dominus.*

EXcept the Lord build the house : their labour is but lost that build it.

2 Except the Lord keep the city : the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb : are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant : even so are the young children.

6 Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

PRACTICAL OBSERVATIONS.

[Psalm cxxvi.] This psalm engages us to reflect on the wonderful things which God has done in all times for his people, by delivering them, contrary to all appearance, from the power of their enemies. It assures us, moreover, that if the church, or the righteous, are in affliction and in tears, God gives them at last occasion to rejoice ; and in general, when men have been tried and humbled by affliction, he makes gladness succeed to sorrow ; so that, as the Jews here express it, " they that sow in tears, shall reap in joy."

[Psalm cxxvii.] Here we learn, 1. That it is not so much the care which men take, as the blessing of God, that makes states, cities, and families subsist ; and therefore, that magistrates, and heads of families, ought to labour to bring this blessing upon them. 2. That God gives children ; and that we ought to esteem them a particular blessing ; since, if we bring them up in virtue and godliness, they will be the joy and glory of their parents, not only in this world, but in that which is to come.

29
Psalm cxxviii. *Beati omnes.*

Blessed are all they that fear the Lord : and walk in his ways.

2 For thou shalt eat the labours of thine hands : O well is thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine : upon the walls of thine house.

4 Thy children like the olive-branches : round about thy table.

5 Lo, thus shall the man be blessed : that feareth the Lord.

6 The Lord from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long.

7 Yea, that thou shalt see thy childrens children : and peace upon Israel.

Psalm cxxix. *Sæpe expugnaverunt..*

MANY a time have they fought against me from my youth up : may Israel now say.

2 Yea, many a time have they vexed me from my youth up : but they have not prevailed against me.

3 The plowers plowed upon my back : and made long furrows.

4 But the righteous Lord : hath hewn the snares of the ungodly in pieces.

5 Let them be confounded and turned backward : as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops : which withereth afore it be plucked up.

P R A C T I C A L . O B S E R V A T I O N S .

[Psalm cxxviii.] This psalm assures us, that God blesses the labour and the families of those that fear him and walk in his ways. Though the temporal blessings which were formerly promised to the Jews, are not the chief things which Christians ought to aspire after ; yet they are to be considered as a reward of piety, and to be received with thankfulness. Godliness has the promise of the life that now is. God always blesses those families where piety prevails, and does particularly shower down upon them spiritual blessings ; and at last exalts them who live in innocence to the supreme happiness which he has prepared for them in heaven.

P R A C .

7 Whereof the mower filleth not his hand : neither he that bindeth up the sheaves his bosom.

8 So that they who go by say not so much as, The Lord prosper you : we wish you good luck in the Name of the Lord.

Psalm cxxx. *De profundis.*

OUT of the deep have I called unto thee, O Lord : Lord, hear my voice.

2 O let thine ears consider well : the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?

4 For there is mercy with thee : therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him : in his word is my trust.

6 My soul fleeth unto the Lord, before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord ; for with the Lord there is mercy : and with him is plenteous redemption.

8 And he shall redeem Israel : from all his sins.

P R A C T I C A L O B S E R V A T I O N S.

Psalm cxxix.] What is said in this psalm engages us to consider, that the church has been often assaulted, both under the Old Testament and under the New ; but that God has always preserved it, and that its enemies have never been able to destroy it. This ought to confirm us in our belief, that the church and all its true members will for ever subsist ; and that all those who set themselves against them, shall have nothing but shame and confusion for their portion.

Psalm cxxx.] The psalmist here gives us three lessons of instruction.
 1. That if God should examine us in the rigour of his justice, none would be found righteous before him : wherefore we ought all to have recourse to his mercy, and say, with the deepest humility, “ if thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it ? ”
 2. That if God is inclined to pardon men, it is to engage them to fear him ; and that without this fear there is no pardon to be expected from him. This is express in these words ; “ There is mercy with thee, that thou mayest be feared.”
 3. That God has always been, and will be, the defender of his church, and of true believers.

P R A C-

Psalm cxxxi. *Domine, non est.*

LORD, I am not high minded : I have no proud looks.
2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel trust in the Lord : from this time forth for evermore.

20th MORNING PRAYER.

Psalm cxxxii. *Memento, Domine.*

LORD, remember David : and all his trouble.
2 How he swore unto the Lord : and vowed a vow unto the Almighty God of Jacob.

3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest,

5 Until I find out a place for the temple of the Lord : an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into his tabernacle : and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting-place : thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness : and let thy saints sing with joyfulness.

PRACTICAL OBSERVATIONS.

Psalm cxxxi.] This psalm expresses the sentiments which all the children of God ought to entertain : They are to be humble, not aiming at high things, but resembling little children in innocency and simplicity. What David teaches us on this head, is the same with what our Lord more fully recommends in the gospel, when he tells us, that, if we become not as little children, he will not acknowledge us for his disciples, nor shall we enter into the kingdom of heaven.

P R A C.

10 For thy servant Davids sake: turn not away the presence of thine anointed.

11 The Lord hath made a faithful oath unto David: and he shall not shrink from it;

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell; for I have a delight therein.

16 I will bless her victuals with increase: and will satisfy her poor with bread.

17 I will deck her priests with health: and her saints shall rejoice and sing:

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame: but upon himself shall his crown flourish.

Psaln cxxxiii. *Ecce, quam bonum!*

BEhold, how good and joyful a thing it is: brethren to dwell together in unity.

PRACTICAL OBSERVATIONS.

Psaln cxxxii.] 1. The vow mentioned in this psalm, which David made to establish divine service, is a mark of his piety. From hence great men, magistrates, and all men in general, ought to learn, that the glory of God, and his true worship, is what they should desire with the greatest fervency, and procure to the utmost of their power. 2. The favour God shewed David, in enabling him to execute his pious design, shews us, that God blesses those undertakings that are formed with a good intention. 3. The choice which God had made of Sion for the place of his worship; and the promises with which he had engaged to dwell there for ever to bless and prosper it, are to be applied to the Christian church, in which he dwells in a more particular manner, and wherein he is to be worshipped and adored unto the end of the world. Lastly, We ought all of us, in imitation of the psalmist, continually to pray for the preservation of the church, for a blessing on its ministers, and for prosperity to all its members.

P R A C,

2 It is like the precious ointment upon the head, that ran down unto the beard : even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon : which fell upon the hill of Sion.

4 For there the Lord promised his blessing : and life for evermore.

Psalms cxxxiv. *Ecce nunc.*

BEhold now, praise the Lord : all ye servants of the Lord ;

2 Ye that by night stand in the house of the Lord : even in the courts of the house of our God.

3 Lift up your hands in the sanctuary : and praise the Lord.

4 The Lord that made heaven and earth : give thee blessing out of Sion.

Psalms cxxxv. *Laudate Nomen.*

O Praise the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord ;

2 Ye that stand in the house of the Lord ; in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

4 For why ? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

PRACTICAL OBSERVATIONS.

Psalms cxxxiii.] The instruction which we receive from this psalm is, that nothing is more agreeable to God than peace and unity ; and that his most valuable blessings are bestowed on those who live in good harmony with each other ; which should be of great weight to incline us to live together in Christian and brotherly love.

Psalms cxxxiv.] The ministers of God should learn from this psalm, that as the priests and Levites were by their office called to praise God day and night in his temple, and to pray for the people of Israel ; so are the ministers of the Christian church, by their office, in a particular manner, called to bless and praise continually God's holy name, and to pray without ceasing for the prosperity of the church.

P R A C.

5 For I know that the Lord is great : and that our God is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven, and in earth : in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world : and sendeth forth lightnings with the rain, bringing the winds out of his treasures.

8 He smote the first-born of Egypt : both of man and beast.

9 He hath sent tokens and wonders into the midst of thee, O thou land of Egypt : upon Pharaoh and all his servants.

10 He smote divers nations : and slew mighty kings ;

11 Schon king of the Amorites, and Og the king of Bashan : and all the kingdoms of Canaan ;

12 And gave their land to be an heritage : even an heritage unto Israel his people.

13 Thy Name, O Lord, endureth for ever : so doth thy memorial, O Lord, from one generation to another.

14 For the Lord will avenge his people : and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold : the work of mens hands.

16 They have mouths, and speak not : eyes have they, but they see not.

17 They have ears, and yet they hear not : neither is there any breath in their mouths.

18 They that make them are like unto them : and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel : praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi : ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion : who dwelleth at Jerusalem.

PRACTICAL OBSERVATIONS.

Psalm cxxxv.] This psalm engages us, no less than the Israelites, to bless God, and to celebrate his power, wisdom, and goodness, which appear in the creation and government of the world ; and chiefly to ac- know-

20

THE COMMON PRAYER, &c. EVENING PRAYER.

Psalm cxxxvi. *Confitemini.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Who only doeth great wonders for his mercy endureth for ever.

5 Who by his excellent wisdom made the heavens: for his mercy endureth for ever.

6 Who laid out the earth above the waters: for his mercy endureth for ever.

7 Who hath made great lights: for his mercy endureth for ever:

8 The sun to rule the day: for his mercy endureth for ever;

9 The moon and the stars, to govern the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever;

11 And brought out Israel from among them: for his mercy endureth for ever.

12 With a mighty hand and stretched-out arm: for his mercy endureth for ever.

13 Who divided the Red sea in two parts: for his mercy endureth for ever.

PRACTICAL OBSERVATIONS.

knowledge his mercy in chusing us to be his people. If he delivered the children of Israel from Egyptian bondage, and destroyed the king of Canaan to settle them in that country, Jesus Christ has done for us many greater wonders of power and love: he has destroyed the idolatry which reigned in the world; he has delivered us from condemnation and death, and admitted us into his church. It is therefore meet and right that the all-mighty and all-gracious God should be for ever praised; and that those who fear him, especially his ministers and servants, should join together in praising him, and saying, "Blessed be the Lord who dwelleth in Zion. Praise the Lord."

P R A

14 And made Israel to go through the midst of it: for his mercy endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercy endureth for ever.

16 Who led his people through the wilderness: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever.

18 Yea, and slew mighty kings: for his mercy endureth for ever;

19 Schon king of the Amorites: for his mercy endureth for ever;

20 And Og the king of Basan: for his mercy endureth for ever.

21 And gave away their land for an heritage: for his mercy endureth for ever;

22 Even for an heritage unto Israel his servant: for his mercy endureth for ever.

23 Who remembered us when we were in trouble: for his mercy endureth for ever;

24 And hath delivered us from our enemies: for his mercy endureth for ever.

24 Who giveth food to all flesh: for his mercy endureth for ever.

25 O give thanks unto the God of heaven: for his mercy endureth for ever.

27 O give thanks unto the Lord of lords: for his mercy endureth for ever.

P R A C T I C A L O B S E R V A T I O N S.

[Psalm cxxxvi.] Observe, 1. That we have as great reason to bless God as the Jews had, when we contemplate the wonders of creation and providence, the miracles which God formerly wrought in behalf of his people; but above all we are to praise the infinite mercy and divine power manifested in the work of our redemption. 2. The next reflection relates to these words, repeated in every verse of this psalm, "For his mercy endureth for ever," which was a form consecrated by custom to the use of divine worship. These words teach us that the goodness of God appears in all his works, and is the source of all the blessings we enjoy; and therefore that we ought likewise to celebrate it with continual praises, with great gratitude, and with all the zeal and fervency we are able.

Psalm cxxxvii. *Super flumina.*

BY the waters of Babylon we sat down and wept : when we remembered thee, O Sion.

2 As for our harps, we hanged them up : upon the trees that are therein.

3 For they that led us away captive, required of us then a song, and melody in our heaviness : Sing us one of the songs of Sion.

4 How shall we sing the Lords song : in a strange land ?

5 If I forget thee, O Jerusalem : let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth : yea, if I prefer not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem : how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with misery : yea, happy shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children : and throweth them against the stones.

Psalm cxxxviii. *Confitebor tibi.*

I Will give thanks unto thee, O Lord, with my whole heart : even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindness and truth : for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me : and enduedst my soul with much strength.

PRACTICAL OBSERVATIONS.

Psalm cxxxvii.] The sentiments of the captive Jews in this psalm are the same with those of all true believers. 1. They have a great zeal for the church ; they cannot rejoice when they see it exposed to sufferings, and would rather forget themselves, and their own concerns, than forget the interest of God's glory. 2. The destruction of the Edomites and Babylonians, foretold in this psalm, which happened a few years after the destruction of Jerusalem, teaches us, that God revenges the evils done to his church ; and that he severely punishes persecutors and those who join with them, as well as those who insult the miserable, and rejoice at the evil which befalls them.

P R A C.

4 All the kings of the earth shall praise thee, O Lord : for they have heard the words of thy mouth.

5 Yea, they shall sing in the ways of the Lord : that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly : as for the proud, he beholdeth them afar off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me : thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness towards me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands.

29th MORNING PRAYER.

Psalm cxxxix. *Domine, probasti*

O Lord thou hast searched me out, and known me : thou knowest my down-sitting, and mine up-rising ; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed : and spi-est out all my ways.

3 For lo, there is not a word in my tongue : but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before : and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me : I cannot attain unto it.

PRACTICAL OBSERVATIONS.

[Psalm cxxxviii.] 1. In this hymn, the fervent zeal which animates true believers appears in a strong light ; it inclines them to rejoice in God, to worship him, to sing his praises, and declare his loving-kindness before all men, even before the great men of the earth, that they may learn to fear God, and shew forth his glory. 2. We see in this psalm, that the great God, who dwells in the heavens, knows all that is done here below ; that he does not disdain to take care of men ; but especially, that his eyes are open upon his children ; that he is with them in adversity ; so that all those who fear him may say with an entire confidence, "The Lord shall make good his loving kindness towards me : yea, thy mercy, O Lord, endureth for ever ; despise not then the works of thine own hands."

P R A C-

6 Whither shall I go then from thy spirit : or whither shall I go then from thy presence ?

7 If I climb up into heaven, thou art there : if I go down to hell, thou art there also.

8 If I take the wings of the morning : and remain in the uttermost parts of the sea ;

9 Even there also shall thy hand lead me : and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me : then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day : the darkness and light to thee are both alike.

12 For my reins are thine : thou hast covered me in my mothers womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made : marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee : though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect : and in thy book were all my members written ;

16 Which day by day were fashioned : when as yet there was none of them.

17 How dear are thy counsels unto me, O God : O how great is the sum of them !

18 If I tell them, they are more in number than the sand : when I awake up, I am present with thee.

19 Wilt thou not slay the wicked, O God : depart from me ye blood-thirsty men.

PRACTICAL OBSERVATIONS.

[Psalm cxxxix.] We ought to consider this psalm with great attention. This is one of those places of scripture, which speak most clearly of the divine presence and knowledge. David teaches us very expressly, that God is every where ; that his knowledge is infinite, as well as his power ; that nothing is hid from his all-seeing eye ; and that wherever we are, he is witness not only of our words and actions, but even of our most secret thoughts. These truths should make a deep impression upon us, as they did upon David ; and engage us to live always as in God's sight, and

20 For they speak unrighteously against thee : and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee : and am not I grieved with those that rise up against thee ?

22 Yea, I hate them right sore : even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart : prove me, and examine my thoughts.

24 Look well if there be any way of wickedness in me : and lead me in the way everlasting.

Psalms cxl. Eripe me, Domine.

Deliver me, O Lord, from the evil man : and preserve me from the wicked man.

2 Who imagine mischief in their hearts : and stir up strife all the day long.

3 They have sharpened their tongues like a serpent : adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly : preserve me from the wicked men, who are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords : yea, and set traps in my way.

6 I said unto the Lord, Thou art my God : hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health : thou hast covered my head in the day of battle.

PRACTICAL OBSERVATIONS.

to fear that great God, who is present every where, and, as nothing can be hid from him, will judge us according to our works. To this general reflection, which is the principal, we may add these three particular ones : 1. that the wonderful manner, in which God has given us life, affords us abundant motives to acknowledge his power and goodness, and to employ both our souls and bodies in his service. 2. That the power and goodness of God ought to fill the righteous with great confidence, and secure them against all fear of men. Lastly, That if we love God, we shall hate every thing that God hates ; we should shun vice, and the company of the wicked, but without hating them personally ; herein imitating our heavenly father, who hates unrighteousness, but bears with sinners, doing them good continually, and using great patience towards them, to bring them to repentance.

P R A C -

8 Let not the ungodly have his desire, O Lord : let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them : that compass me about.

10 Let hot burning coals fall upon them : let them be cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth : evil shall hunt the wicked person to overthrow him.

12 Sure I am, that the Lord will avenge the poor : and maintain the cause of the helpless.

13 The righteous also shall give thanks unto thy Name : and the just shall continue in thy sight.

Psalms cxli. Domine, clamavi.

LORD, I call upon thee, haste thee unto me : and consider my voice, when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense : and let the lifting up of my hands be an evening sacrifice.

3 Set a watch, O Lord, before my mouth : and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing : let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly : and reprove me.

6 But let not their precious balms break my head : yet I will pray yet against their wickedness.

7 Let their judges be overthrown in stony places : that they may hear my words, for they are sweet.

PRACTICAL OBSERVATIONS.

Psalms cxli.] We are to observe, that God defends the righteous from the violence of the wicked ; that his vengeance pursues cruel and ungodly men, and those who slander and deceive their neighbours ; that how formidable soever their power may appear, he defeats their designs ; and he suffers the innocent to be oppressed for a while, he shews at last that he is their protector ; and gives them occasion to own and celebrate his power, justice, and goodness. In this view, and with such a spirit, let us pray this, and not with a spirit of resentment and revenge against them that have offended us, ought we to read and meditate on this psalm.

8 Our bones lie scattered before the pit : like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee , O Lord God : in thee is my trust ; O cast not out my soul.

10 Keep me from the snare that they have laid for me : and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together : and let me ever escape them.

EVENING PRAYER.

Psalm cxlii. *Voce mea ad Dominum.*

I Cried unto the Lord with my voice : yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him : and shewed him of my trouble.

3 When my spirit was in heaviness, thou knewest my path : in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand : and saw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my soul.

6 I cried unto thee, O Lord, and said : Thou art my hope, and my portion in the land of the living.

PRACTICAL OBSERVATIONS.

Psalm cxli.] The use we are to make of this psalm is, 1. To join with king David in the prayers which are here offered up to God, humbly beseeching him favourably to receive our requests, and that our prayers may ascend into his presence ; that he would preserve us from offending him, either by rash words or evil thoughts ; and that he would not suffer us to be drawn away by the wicked ; which is the design of this excellent prayer : " Set a watch, O Lord, before my mouth ; and keep the door of my lips. O let mine heart be inclined to any evil thing : let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them." 2. David teaches us to receive with pleasure and thankfulness the warnings and correction of good men ; saying with David, as all pious men should do, " Let the righteous smite me, it shall be a kindness ; and let him reprove me, it shall be an excellent oil."

P R A C -

7. Consider my complaint : for I am brought very low.
 8 O deliver me from my persecutors : for they are too strong for me.
 9 Bring my soul out of prison, that I may give thanks unto thy Name : which thing if thou wilt grant me, then shall the righteous resort unto my company.

Psalms cxliii. Domine, exaudi.

HEAR my prayer, O Lord, and consider my desire :
 hearken unto me for thy truth and righteousness sake.

2 And enter not into judgment with thy servant : for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground : he hath laid me in the darkness, as the men that have been long dead.

4 Therefore is my spirit vexed within me : and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works : yea, I exercise myself in the works of thy hands.

6 I stretch forth my hands unto thee : my soul gaspeth unto thee as a thirsty land.

7 Hear me, O Lord, and that soon, for my spirit waxeth faint : hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me hear thy loving-kindness betimes in the morning, for in thee is my trust : shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God : let thy loving spirit lead me forth into the land of righteousness.

PRACTICAL OBSERVATIONS.

Psalms cxliii.] This prayer, which David offered up to God when he was in danger of falling immediately into the hands of Saul, teaches us, that to the Lord we must apply for the help we stand in need of; and the deliverance which God vouchsafed him in this extremity, shews, that the confidence of the faithful is never in vain; that God never wants means to deliver them from danger, and to change their sorrow into joy and thanksgiving.

P R A C -

11 Quicken me, O Lord, for thy names sake : and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies : and destroy all them that vex my soul, for I am thy servant.

MORNING PRAYER.

Psalm cxliv. *Benedictus Dominus.*

BLESSED be the Lord my strength : who teacheth my hands to war, and my fingers to fight.

2 My hope and my fortress, my castle and deliverer, my defender in whom I trust : who subdueth my people that is under me.

3 Lord, what is man, that thou hast such respect unto him : or the son of man, that thou so regardest him.

4 Man is like a thing of nought : his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down : touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them : shoot out thine arrows, and consume them.

7 Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9 I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

PRACTICAL OBSERVATIONS.

Psalm cxliii.] 1. The prayer which king David makes at the beginning of this psalm, in these words, "Enter not into judgment with thy servant, for in thy sight shall no man living be justified," is of such general use, that there is no man who has not reason to make it with humility and fervency. 2. When we observe with what warmth David, in this and many other psalms, beseeches God to deliver him from those who hated him, we must consider, we have not the same reasons to make that prayer as this king had ; but if we have not the same reason as he had, we ought heartily to implore the divine assistance against the enemies of our salvation, since we are always liable to be assaulted by them, and they are infinitely more to be feared than our temporal enemies.

10 Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11 Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13 That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands and ten thousands in our streets.

14 That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15 Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

Psalms cxlv. Exultabo te, Deus.

I Will magnify thee, O God, my King : and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee : and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised : there is no end of his greatness.

4 One generation shall praise thy works unto another : and declare thy power.

PRACTICAL OBSERVATIONS.

Psalms cxlv.] 1. David's thanksgivings to God for the victories he had obtained, teach us to give glory to God for all the good things that befall us ; and that it is he who protects pious kings, and, in general, all that fear him, and who delivers them from the greatest dangers. 2. This psalm teaches us, that plenty, peace, and temporal prosperity, are the effects of the goodness of God and his providence ; and that we ought to receive these blessings with thankfulness, and to make a right use of them. But let us remember, that these temporal blessings which the Jews asked of God, and which were promised by the covenant made with them, are not the good things which Christians should chiefly look after : let us be still more sensible of the spiritual blessings which God grants us in the church, and which secure us the enjoyment of never-ceasing happiness. A prospect of such blessings as these, gives us greater reason than the Jews to say, " Happy is that people whose God is the Lord."

P R A C.

5 As for me I will be talking of thy worship : thy glory, thy praise, and wonderous works ;

6 So that men shall speak of the might of thy marvellous acts : and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed : and men shall sing of thy righteousness.

8 The Lord is gracious and merciful : long-suffering, and of great goodness.

9 The Lord is loving unto every man : and his mercy is over all his works.

10 All thy works praise thee, O Lord : and thy saints give thanks unto thee.

12 They shew the glory of thy kingdom : and talk of thy power ;

12 That thy power, thy glory, and mightiness of thy kingdom : might be known unto men.

13 Thy kingdom is an everlasting kingdom : and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall : and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.

16 Thou openest thine hand : and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways : and holy in all his works.

18 The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully.

19 He will fulfill the desire of them that fear him : he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him ; but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name for ever and ever.

PRACTICAL OBSERVATIONS.

Psalms cxlv.] This psalm is very proper to inflame our zeal, and to encourage us to praise God with a fervent devotion. David expresses in the

Psalm cxlvi. *Lauda, anima mea.*

PRaise the Lord, O my soul; while I live will I praise the Lord: yea, as long I have any being I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God;

5 Who made heaven and earth, the sea, and all that therein is: who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong: who feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers; he defendeth the fatherless and widow; as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

PRACTICAL OBSERVATIONS.

the most affecting terms, the ravishing joys and holy zeal with which the saints meditate upon the wonderful works of the Lord, and celebrate his power, majesty, truth, and justice, and above all his goodness and mercy, which are over all his works. He teaches us in this psalm, that as by the Lord all things were made, so by him all things subsist; that his providence extends even to the beasts: but his fatherly care he represents chiefly over those that fear him; assuring us, that God is always near them to defend them; that he hears them when they cry unto him; that he delivers them in their distress, and grants them their hearts desire. The consideration of all these things ought to fill us with great love for so good a God, lead us to imitate his goodness, inspire us with a sincere attachment to piety, which procures these precious advantages and animate us with ardent zeal to bless him, to declare his praises, and to glorify him for ever.

Psalm cxlvi.] We may learn from this psalm, 1. That the best use we can make of our lives, is to employ them wholly in praising and glorifying God's holy name. 2. That it is a great folly to put our trust in princes,

EVENING PRAYER.

Psalm cxlvii. *Laudate Dominum.*

O Praise the Lord; for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the stars: and calleth them all by their names,

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving; sing praises upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattle: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercy.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the bars of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flour of wheat.

PRACTICAL OBSERVATIONS.

princes, or in any man, since they are mortal, and therefore are mere weakness, and even as nothing; but to enjoy true happiness, we must confide alone in God, who is the Creator of the world, who loves truth and equity, does right to those that are oppressed, and delivers them, and who will reign for ever for the defence of his people and children.

P R A C.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wool : and scattereth the hoarfrost like ashes

17 He casteth forth his ice like morsels : who is able to abide his frost ?

18 He sendeth out his word, and melteth them : he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

Psalm cxlviii. Laudate Dominum.

O Praise the Lord of heaven : praise him in the height.
2 Praise him, all ye angels of his : praise him, all his host.

3 Praise him, sun and moon : praise him, all ye stars and light.

4 Praise him, all ye heavens : and ye waters that are above the heavens.

5 Let them praise the Name of the Lord : for he spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for ever and ever : he hath given them a law which shall not be broken.

7 Praise the Lord upon earth : ye dragons and all deeps ;

8 Fire and hail, snow and vapours : wind and storm, fulfilling his word ;

PRACTICAL OBSERVATIONS.

Psalm cxlvii.] This psalm presents us with two grand motives to induce us to love and praise God, 1. The first, which is common to us with the Jews and with all men, is taken from the power and wonderful wisdom by which he governs the world. 2. Another cause for praising God, is taken from the blessings he bestowed on the Jews ; and particularly, in granting them, together with his protection, the peace and plenty which they enjoyed in the land of Canaan, and giving them his holy word and his law. In this respect, we have still stronger motives to praise the Lord, in consideration of the spiritual blessings vouchsafed to us ; among which, the most valuable privilege of all is to be enlightened by the gospel and by the knowledge of his will.

P R A C -

- 9 Mountains and all hills : fruitful trees and all cedars ;
 10 Beasts and all cattle : worms and feathered fowls ;
 11 Kings of the earth and all people : princes and all judges of the world ;
 12 Young men and maidens, old men and children, praise the Name of the Lord : for his Name only is excellent, and his praise above heaven and earth.
 13 He shall exalt the horn of his people, all his saints shall praise him : even the children of Israel, even the people that serveth him.

Psaln cxlix. *Cantate Domino.*

O Sing unto the Lord a new song : let the congregation of saints praise him.

2 Let Israel rejoice in him that made him : and let the children of Sion be joyful in their King.

3 Let them praise his Name in the dance : let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people : and helpeth the meek-hearted.

5 Let the saints be joyful with glory : let them rejoice in their beds.

6 Let the praises of God be in their mouth : and a two-edged sword in their hands ;

7 To be avenged of the heathen : and to rebuke the people ;

8 To bind their kings in chains : and their nobles with links of iron.

PRACTICAL OBSERVATIONS.

[Psaln cxlviii.] In this psalm, as well as in many others, we learn,
 1. That it is God who has created, who preserves and governs all the creatures that are in heaven, or upon the earth ; the angels, the sun, the moon, and all the stars ; that by his will, fire, hail, snow, winds, mountains, trees, and the grass, subsist in a regular order, and produce the several effects which we daily observe. 2. Let us consider, that all these creatures, except the angels, are destitute of reason, they are said to praise the Lord, only as they afford us motives to praise him, by the wonders which they set before us ; and therefore, that it is man's duty to bless God, as he alone is capable of knowing him by his works.

P R A C.

9 That they may be avenged of them; as it is written: Such honour have all his saints.

Psalm cl. *Laudate Dominum.*

O Praise God in his holiness: praise him in the firmament of his power:

2 Praise him in his noble acts: praise him according to his excellent greatness,

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well-tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

PRACTICAL OBSERVATIONS.

Psalm cxlix.] This psalm should stir up all the true members of the church, to sing and publish the praises of God, and to rejoice in him continually. And as the Israelites sung hymns of joy, because God had made them triumph over their enemies, and the kings that waged war with them; we ought likewise to praise him for the care he has taken of his church, and for all the favours we have received from him; but chiefly, for subduing our spiritual enemies, and putting it in our power to triumph over them ourselves, and to be in all things “more than conquerors through Jesus Christ our Lord.”

Psalm cl.] This psalm which is the last of all, should inspire all of us with a holy zeal, to praise without ceasing the majesty of God, his infinite power, and all his adorable perfections. This ought all of us to do, not only with our lips and voice, but chiefly with the heart; remembering, that if the Jews in their worship made use of musical instruments and many other ceremonies, God requires us to praise him and worship him under the gospel chiefly with the heart, and with all possible zeal and affection. Let us, all our lives, discharge so just and pleasing a duty; and let us, to this end, make a good use of the many noble exhortations and divine patterns of devotion contained in the book of psalms; that after we have praised and glorified God upon earth, we may glorify him eternally in the heavens with all the blessed spirits. Amen.

Forms

Forms of Prayer to be used at SEA.

The Morning and Evening Service to be daily used at Sea, shall be the same which is appointed in the Book of Common Prayer.

These two following Prayers are to be also used in His Majesty's Navy every day.

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea ; who hast compassed the waters with bounds, until day and night come to an end ; Be pleased to receive into thy almighty and most gracious protection, the persons of us thy servants, and the Fleet in which we serve. Preserve us from the dangers of the Sea, and from the violence of the enemy ; that we may be a safeguard unto our most gracious Sovereign Lord King *GEORGE*, and his Kingdoms, and a security for such as pass on the Seas upon their lawful occasions ; that the inhabitants of our Island may in peace and quietness serve thee our God ; and that we may return in safety to enjoy the blessings of the land, with the fruits of our labours ; and with a thankful remembrance of thy mercies, to praise and glorify thy holy name, through Jesus Christ our Lord.
Amen.

The Collect.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help ; that in all our works begun, continued, and ended in thee, we may glorify thy holy name ; and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord.
Amen.

Prayers to be used in Storms at Sea.

O Most powerful and glorious Lord God, at whose command the winds blow, and lift up the waves of the Sea, and who stillest the rage thereof ; We thy creatures, but miserable sinners, do in this our great distress cry unto thee for help : Save, Lord, or else we perish. We confess, when we have been safe, and seen all things quiet about us, we have forgot thee our God, and refused to hearken to
4 D the

the still voice of thy Word, and to obey thy Commandments : But now we see how terrible thou art in all thy works of wonder : the great God to be feared above all ; and therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save us, for thy mercies sake in Jesus Christ thy Son our Lord. *Amen.*

Or this :

O Most glorious and gracious Lord God, who dwellest in heaven, but beholdest all things below : Look down, we beseech thee, and hear us, calling out of the depth of misery, and out of the jaws of this death, which is ready now to swallow us up : Save, Lord, or else we perish. The living, the living shall praise thee. O send thy word of command to rebuke the raging Winds, and the roaring Sea ; that we being delivered from this distress, may live to serve thee, and to glorify thy Name all the days of our life. Hear, Lord, and save us for the infinite merits of our blessed Saviour, thy Son our Lord Jesus Christ. *Amen.*

The prayer to be said before a Fight at Sea against any Enemy.

O Most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things ; Thou sittest in the throne judging right ; and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength O Lord, and come and help us ; for thou gavest not alway the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance ; but hear us thy poor servants, begging mercy, and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

Short Prayers for single Persons, that cannot meet to join in Prayer with others, by reason of the Fight, or Storm.

General Prayers.

LORD, be merciful to us sinners, and save us for thy mercies sake. Thou

Thou art the great God, that hast made, and rulest all things : O deliver us for thy names sake.

Thou art the great God to be feared above all : O save us, that we may praise thee.

Special Prayers with respect to the enemy.

THOU, O Lord, art just and powerful : O defend our cause against the face of the enemy.

O God thou art a strong tower of defence to all that flee unto thee : O save us from the violence of the enemy.

O Lord of hosts, fight for us, that we may glorify thee.

O suffer us not to sink under the weight of our sins, or the violence of the enemy

O Lord, arise, help us, and deliver us for thy names sake.

Short Prayers in respect of a Storm.

THOU, O Lord, that stillest the raging of the Sea, hear, hear us, and save us, that we perish not.

O blessed Saviour, that didst save thy disciples ready to perish in a storm, hear us, and save us, we beseech thee.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

O Lord, hear us.

O Christ, hear us,

God the Father, God the Son, God the Holy Ghost, have mercy upon us; save us now and evermore. Amen.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power and the glory, for ever and ever. Amen.

When there shall be imminent danger, as many as can be spared from necessary Service in the Ship, shall be called together, and make an humble Confession of their sins to God : in which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him : saying as followeth.

The Confession.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge

ledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against thy divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And be heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christs sake, forgive us all that is past, And grant that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. Amen.

Then shall the Priest, if there be any in the Ship, pronounce this Absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance, and true faith turn unto him; Have mercy upon you, pardon and deliver you from all your sins; confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Thanksgiving after a Storm.

Jubilate Deo. Psalm lxi.

O Be joyful in God, all ye lands: sing praises unto the honour of his name; make his praise to be glorious. Say unto God, O how wonderful art thou in thy works: through the greatness of thy power shall thine enemies be found liars unto thee.

For all the world shall worship thee: sing of thee, and praise thy Name.

O come hither, and behold the works of God: how wonderful he is in his doing towards the children of men!

He turned the sea into dry land: so that they went through the water on foot; there did we rejoice thereof.

He ruleth with his power for ever; his eyes behold the people: and such as will not believe, shall not be able to exalt themselves.

O praise

O praise our God, ye people : and make the voice of his praise to be heard ;

Who holdeth our soul in life : and suffereth not our feet to slip.

For thou, O God, hast proved us : thou also hast tried us, like as silver is tried.

Thou broughtest us into the snare : and laidst trouble upon our loins.

Thou sufferedst men to ride over our heads : we went through fire and water, and thou broughtest us out into a wealthy place.

I will go into thy house with burnt-offerings : and will pay thee my vows which I promised with my lips, and spake with my mouth, when I was in trouble.

I will offer unto thee fat burnt-sacrifices, with the incense of rams : I will offer bullocks and goats.

O come hither, and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

I called unto him with my mouth : and gave him praises with my tongue.

If I incline unto wickedness with mine heart : the Lord will not hear me.

But God hath heard me : and considered the voice of my prayer.

Praised be God who hath not cast out my prayer : nor turned his mercy from me.

Glory be to the Father, and to the Son : and to the Holy Ghost :

As it was in the beginning, is now, and ever shall be : world without end. Amen.

Confitemini Domino. Psalm cvii.

O Give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Let them give thanks, whom the Lord hath redeemed : and delivered from the hand of the enemy ;

And gathered them out of the lands, from the east and from the west : from the north and from the south.

They went astray in the wilderness out of the way : and found no city to dwell in ;

Hua.

Hungry and thirsty : their soul fainted in them.

So they cried unto the Lord in their trouble : and he delivered them from their distress.

He led them forth by the right way : that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men !

For he satisfieth the empty soul : and filleth the hungry soul with goodness ;

Such as sit in darkness, and in the shadow of death : being fast bound in misery and iron ;

Because they rebelled against the words of the Lord : and lightly regarded the counsel of the most High ;

He also brought down their heart through heaviness : they fell down, and there was none to help them up.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

For he brought them out of darkness, and out of the shadow of death : and brake their bonds in sunder

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men !

For he hath broken the gates of brass : and smitten the bars of iron in sunder.

Foolish men are plagued for their offence : and because of their wickedness.

Their soul abhorred all manner of meat ; and they were even hard at death's door.

So when they cried unto the Lord in their trouble : he delivered them out of their distress.

He sent his word, and healed them ; and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men !

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness !

They that go down to the sea in ships : and occupy their business in great waters ;

These

These men see the works of the Lord : and his wonders in the deep.

For at his word the stormy wind ariseth : which lifteth up the waves thereof.

They are carried up to the heaven, and down again to the deep : their soul melteth away because of the trouble.

They reel to and fro, and stagger like a drunken man : and are at their wits end.

So when they cry unto the Lord in their trouble : he delivereth them out of their distress.

For he maketh the storm to cease : so that the waves thereof are still.

Then are they glad, because they are at rest : and so he bringeth them unto the haven where they would be.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doth for the children of men !

That they would exalt him also in the congregation of the people : and praise him in the seat of the elders !

Who turneth the floods into a wilderness : and drieth up the water-springs.

A fruitful land maketh he barren : for the wickedness of them that dwell therein.

Again, he maketh the wilderness a standing water : and water-springs of a dry ground.

And there he setteth the hungry : that they may build them a city to dwell in :

That they may sow their land, and plant vineyards : to yield them fruits of increase.

He blesteth them, so that they multiply exceedingly : and suffereth not their cattle to decrease.

And again, when they are diminished and brought low : through oppression, through any plague or trouble ;

Though he suffer them to be evil-entreated through tyrants : and let them wander out of the way in the wilderness ;

Yet helpeth he the poor out of misery : and maketh him households like a flock of sheep.

The righteous will consider this, and rejoice : and the mouth of all wickedness shall be stopped.

Whoso

Whoſo is wiſe, will ponder theſe things : and they ſhall underſtand the loving kindneſs of the Lord.

Glory be to the Father, &c.

As it was in the beginning, &c.

Collec. of Thankſgiving.

O Moſt bleſſed and glorious Lord God, who art of infinite goodneſs and mercy ; We thy poor creatures, whom thou haſt made and preſerved, holding our ſouls in life, and now reſcuing us out of the jaws of death, humbly preſent ourſelves again before thy divine Majeſty, to offer a ſacrifice of praiſe and thankſgiving, for that thou heardeſt us, when we called in our trouble, and didſt not caſt out our prayers, which we made before thee in our great diſtreſs ; even when we gave all for loſt, our ſhip, our goods, our lives, then didſt thou mercifully look upon us, and wonderfully command a deliverance ; for which we now, being in ſafety, do give all praiſe and glory to thy holy Name, through Jeſus Chriſt our Lord. *Amen.*

Or this.

O Moſt mighty and gracious good God, thy mercy is over all thy works, but in ſpecial manner hath been extended toward us, whom thou haſt ſo powerfully and wonderfully defended. Thou haſt ſhewed us terrible things, and wonders in the deep, that we might ſee how powerful and gracious a God thou art ; how able and ready to help them that truſt in thee. Thou haſt ſhewed us how both winds and ſeas obey thy command, that we may learn even from them hereafter to obey thy voice, and to do thy will. We therefore bleſs and glorify thy Name for this thy mercy in ſaving us, when we were ready to periſh. And we beſeech thee, make us as truly ſenſible now of thy mercy, as we were then of the danger : And give us hearts always ready to expreſs our thankfulneſs, not only by words, but alſo by our lives, in being more obedient to thy holy commandments. Continue, we beſeech thee, this thy goodneſs to us, that we, whom thou haſt ſaved, may ſerve thee in holineſs and righteouſneſs all the days of our life, through Jeſus Chriſt our Lord and Saviour. *Amen.*

An Hymn of Praise and Thanksgiving after a dangerous Tempest.

O Come, let us give thanks unto the Lord, for he is gracious : and his mercy endureth for ever.

Great is the Lord, and greatly to be praised ; let the redeemed of the Lord say so : whom he hath delivered from the merciless rage of the sea.

The Lord is gracious and full of compassion : slow to anger, and of great mercy.

He hath not dealt with us according to our sins : neither rewarded us according to our iniquities.

But as the heaven is high above the earth : so great hath been his mercy towards us.

We found trouble and heaviness : we were even at deaths door.

The waters of the sea had well nigh covered us : the proud waters had well nigh gone over our soul.

The sea roared : and the stormy wind lifted up the waves thereof.

We were carried up as it were to heaven, and then down again into the deep : our soul melted within us because of trouble :

Then cried we unto thee, O Lord : and thou didst deliver us out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants : but didst hear our cry, and hast saved us.

Thou didst send forth thy commandment : and the windy storm ceased, and was turned into a calm.

O let us therefore praise the Lord for his goodness : and declare the wonders that he hath done, and still doeth for the children of men !

Praised be the Lord daily : even the Lord that helpeth us, and poureth his benefits upon us.

He is our God, even the God of whom cometh salvation : God is the Lord, by whom we have escaped death.

Thou, Lord, hast made us glad through the operation of thy hands : and we will triumph in thy praise.

Blessed be the Lord God : even the Lord God who only doeth wonderful things ;

And blessed be the name of his Majesty for ever : and let every one of us say, Amen, Amen.

Glory be to the Father, &c.

As it was in the beginning, &c.

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all now and evermore. *Amen.*

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of Praise and Thanksgiving after Victory.

IF the Lord had not been on our side, now may we say : if the Lord himself had not been on our side, when men rose up against us ;

They had swallowed us up quick : when they were so wrathfully displeased at us.

Yea, the waters had drowned us, and the stream had gone over our soul : the deep waters of the proud had gone over our soul.

But praised be the Lord : who hath not given us over as a prey unto them.

The Lord hath wrought : a mighty salvation for us.

We gat not this by our own sword, neither was it our own arm that saved us : but thy right hand, and thine arm, and the light of thy countenance ; because thou hadst a favour unto us.

The Lord hath appeared for us : the Lord hath covered our heads, and made us to stand in the day of battle.

The Lord hath appeared for us : the Lord hath overthrown our enemies, and dashed in peices those that rose up against us.

Therefore not unto us, O Lord, not unto us : but unto thy Name be given the Glory.

The Lord hath done great things for us : the Lord hath done great things for us, for which we rejoice.

Our

Our help standeth in the Name of the Lord : who hath made heaven and earth.

Blessed be the Name of the Lord : from this time forth for evermore.

Glory be to the Father, and to the Son : and to the Holy Ghost,

As it was in the beginning, is now, and ever shall be : world without end. Amen

After this Hymn may be sung the Te Deum.

Then this Collect.

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand; We bless and magnify thy great and glorious Name for this happy victory, the whole glory whereof we do ascribe to thee, who art the only giver of victory. And, we beseech thee, give us grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Sovereign, and, as much as in us lieth, to the good of all Mankind. And we beseech thee, give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord; to whom, with thee, and the Holy Spirit, as for all thy mercies, so in particular for this Victory and Deliverance, be all glory and honour world without end. *Amen.*

2 Cor. 13. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

At the Burial of their Dead at S E A.

The Office in the Common Prayer-Book may be used; only in stead of these words (We therefore commit his body to the ground, earth to earth, &c.) say,

WE therefore commit his Body to the Deep, to be turned into Corruption, looking for the resurrection of
of

of the Body (when the Sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ; who at his coming shall change our vile Body, that it may be like his glorious Body, according to the mighty working, whereby he is able to subdue all things to himself.

A FORM of PRAYER with THANKSGIVING,
to be used yearly upon the Fifth Day of *November*; for the happy Deliverance of King *JAMES I.* and the three Estates of *England*, from the most Traiterous and bloody intended Massacre by Gunpowder: And also for the happy Arrival of His Majesty King *William* on this Day, for the Deliverance of our Church and Nation.

The Minister of every Parish shall give warning to his Parishoners publicly in the Church at Morning Prayer the Sunday before, for the due Observation of the said Day. And after Morning Prayer, or Preaching, upon the said Fifth Day of November, shall read publicly, distinctly, and plainly, the Act of Parliament made in the Third Year of King James the First, for the Observation of it.

The Service shall be the same with the usual office for Holy-days in all things; except where it is hereafter otherwise appointed.

If this Day shall happen to be Sunday, only the Collect proper for that Sunday shall be added to this Office in its place.

Morning Prayer shall begin with these Sentences:

THE Lord is full of compassion, and mercy: long-suffering, and of great goodness. *Psal. 103. 8.*

He will not always be chiding: neither keepeth he his anger for ever. *ver. 9.*

He hath not dealt with us after our sins: nor rewarded us according to our wickednesses. *ver. 10.*

¶ *In stead of Venite, exultemus, shall this Hymn following be used, one Verse by the Priest, and another by the Clerk and people.*

O Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever. *Psal. 107. 1.*

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy. ver. 2. Many

Many a time have they fought against me from my youth up : may Israel now say. *Psal.* 129. 1.

Yea, many a time have they vexed me from my youth up : but they have not prevailed against me. ver. 2.

They have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit foul. *Psal.* 35. 7.

They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves. Psalm. 57. 7.

Great is our Lord, and great is his power : yea, and his wisdom is infinite. *Psal.* 147. 5.

The Lord setteth up the meek : and bringeth the ungodly down to the ground. ver. 6.

Let thy hand be upon the man of thy right hand : and upon the son of man whom thou madest so strong for thine own self. *Psal.* 80. 17.

And so will not we go back from thee : O let us live, and we shall call upon thy Name. ver. 18.

Glory be to the Father, &c.

As it was in the, &c.

¶ *Proper Psalms, 64, 124, 125.*

¶ *Proper Lessons.*

The I. 2. Sam. 22. Te Deum.

The II. Acts 23. Jubilate.

¶ *In the suffrages after the Creed, these shall be inserted and used for the King :*

Priest. O Lord, save the King.

People. Who putteth his trust in thee.

Priest. Send him help from thy holy place.

People. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him.

People. Let not the wicked approach to hurt him.

Instead of the first Collect at Morning Prayer, shall these two be used ;

A Lmighty God who hast in all ages shewed thy power and mercy, in the miraculous and gracious deliverances of
of

of thy Church. and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof; We yield thee our unfeigned thanks and praise, for the wonderful and mighty deliverance of our gracious Sovereign King *James* the First, the Queen, the Prince and all the Royal Branches, with the Nobility, Clergy, and Commons of *England*, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and Savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy, not our foresight, but thy Providence delivered us: And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour and glory, in all Churches of the saints, from generation to generation, through Jesus Christ our Lord. *Amen.*

A Ccept also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hadst afflicted us, and putting a new song into our mouths; by bringing his Majesty King *William* upon this Day, for the deliverance of our Church and Nation from Popish Tyranny and Arbitrary Power. We adore the wisdom and justice of thy Providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting Sense of what thou didst then, and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the Earth. All which we humbly beg for the sake of our blessed Lord and Saviour. *Amen.*

In the End of the Litany (which shall always this Day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which followeth :

A Almighty God and heavenly Father, who of thy gracious providence, and tender mercy towards us, didst prevent the malice and imaginations of our enemies, by discovering and confounding their horrible and wicked enterprize, plotted, and intended this Day to have been executed against the King, and the whole State of *England*, for the Subversion of the Government and Religion established among us; and didst likewise upon this Day wonderfully conduct thy Servant King *William*, and bring him safely into *England*, to preserve us from the attempts of our enemies to bereave us of our Religion and Laws: We most humbly praise and magnify thy most glorious Name for thy unspeakable goodness towards us, expressed in both these Acts of thy mercy. We confess it has been of thy mercy alone, that we are not consumed: for our sins have cried to Heaven against us, and our iniquities justly called for vengeance upon us. But thou hast not dealt with us after our sins, nor rewarded us after our iniquities; nor given us over, as we deserved, to be a prey to our enemies; but hast in mercy delivered us from their malice, and preserved us from death and destruction, Let the consideration of this thy repeated goodness, O Lord, work in us true repentance, that iniquity may not be our ruin. And increase in us more and more a lively faith and love, fruitful in all holy obedience; that thou mayest still continue thy favour, with the light of thy Gospel, to us and our posterity for evermore; and that for thy dear Sons sake, Jesus Christ our only Mediator and Advocate. *Amen.*

Instead of the Prayer [In time of War and Tumults] shall be used this Prayer following :

O Lord, who didst this Day discover the Snares of death that were laid for us, and didst wonderfully deliver us from the same; Be thou still our mighty Protector, and scatter our enemies that delight in blood. Infatuate and defeat their counsels, abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our
gracious

gracious Sovereign King *GEORGE*, and all that are put in authority under him, with judgment and justice, to cut off all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never prevail against us, or triumph in the ruin of thy Church among us: But that our gracious Sovereign and his Realms being preserved in thy true Religion, and by thy merciful goodness protected in the same, we may all duly serve thee, and give thee thanks in thy holy Congregation, through Jesus Christ our Lord. *Amen.*

In the Communion Service, instead of the Collect for the Day, shall this which followeth be used:

ETernal God, and our most mighty Protector, we thy unworthy servants do humbly present ourselves before thy Majesty, acknowledging thy Power, Wisdom, and Goodness, in preserving the King, and the three Estates of the Realm of *England*, assembled in Parliament, from the Destruction this Day intended against them. Make us, we beseech thee, truly thankful for this, and for all other thy great mercies towards us; particularly for making this Day again memorable, by a fresh Instance of thy loving kindness towards us. We bless thee for giving his late Majesty King *William* a safe Arrival here, and for making all Opposition fall before him, till he became our King and Governor. We beseech thee to protect and defend our Sovereign King *GEORGE*, and all the Royal Family, from all Treasons and Conspiracies; preserve him in thy Faith, Fear, and Love; prosper his Reign with long Happiness here on earth; and crown him with everlasting Glory hereafter, through Jesus Christ our only Saviour and Redeemer. *Amen.*

The Epistle. Rom. xiii. 1. to ver. 8.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of

of the power ? do that which is good, and thou shalt have praise of the same : for he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay you tribute also : for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues ; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

The Gospel. S. Luke ix. 51.

AND it came to pass, when the time was come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face : and they went and entered into a village of the Samaritans to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did ? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of : For the Son of man is not come to destroy mens lives, but to save them. And they went to another village.

After the Creed, if there be no Sermon, shall be read one of the Six Homilies against Rebellion.

This Sentence is to be read at the Offertory :

WHATSOEVER ye would that men should do unto you, do ye even so to them ; for this is the law and the prophets. S. *Matth.* vii. 12..

After the Prayer for the Church militant, this following Prayer is to be used :

O God, whose Name is excellent in all the earth, and thy Glory above the heavens ; who on this Day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish Conspirators : and on this Day also didst begin to give us a mighty deliverance

from the open Tyranny and Oppression of the same cruel and blood-thirsty enemies : We bless and adore thy glorious Majesty, as for the former, so for this thy late marvellous loving-kindness to our Church and Nation, in the preservation of our Religion and Liberties. And we humbly pray, that the devout sense of this thy repeated Mercy may renew and increase in us a spirit of love and thankfulness to thee its only Author ; a spirit of peaceable submission and obedience to our gracious Sovereign Lord King *GEORGE* ; and a spirit of fervent zeal for our holy Religion, which thou hast so wonderfully rescued, and established a blessing to us and our posterity. And this we beg for Jesus Christ his sake. *Amen.*

A FORM of PRAYER with FASTING, to be used yearly upon the Thirtieth of *January*, being the Day of the Martyrdom of the Blessed King *Charles I.* to implore the Mercy of God, that neither the Guilt of that sacred and innocent Blood, nor those other Sins, by which God was provoked to deliver up both us and our King into the Hands of cruel and unreasonable Men, may at any Time hereafter be visited upon us, or our Posterity.

If this Day shall happen to be Sunday, this Form of Prayer shall be used, and the Fast kept the next Day following. And upon the Lord's Day next before the Day so be kept, at Morning Prayer, immediately after the Nicene Creed, Notice shall be given for the due Observation of the said Day.

The Service on the Day shall be the same with the usual Office for Holy-Days in all Things, except where it is in this Office otherwise appointed.

The Order for MORNING PRAYER.

He that ministereth, shall begin with one or more of these Sentences :

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him : neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan. ix. 9, 10.*

Correct us, O Lord, but with judgment ; not in thine anger, lest thou bring us to nothing. *Jer. x. 24.*

Enter

Enter not into judgment with thy servants, O Lord for in thy sight shall no man living be justified. *Psal. cxliii. 2.*

Instead of Venite, exultemus, the Hymn following shall be said or sung ; one Verse by the Priest, another by the Clerk and People.

Righteous art thou, O Lord : and just are thy judgments. *Psal. cxix. 137.*

Thou art just, O Lord, in all that is brought upon us : for thou hast done right, but we have done wickedly. Neh. ix. 33.

Nevertheless, our feet were almost gone : our treadings had well nigh slipped. *Psal. lxxiii. 2.*

For why ? we were grieved at the wicked : we did also see the ungodly in such prosperity. Ver. 3.

The people stood up, and the rulers took counsel together : against the Lord, and against his Anointed. *Psal. ii. 2.*

They cast their beads together with one consent ; and were confederate against him. Psal. lxxxiii. 5.

He heard the blasphemy of the multitude, and fear was on every side : while they conspired together against him, to take away his life. *Psal. xxxi. 15.*

They spoke against him with false tongues, and compassed him about with words of hatred : and fought against him without a cause. Psal. cix. 2.

Yea, his own familiar friends whom he trusted : they that eat of his bread, laid great wait for him. *Psal. xli. 9.*

They rewarded him evil for good : to the great discomfort of his soul. Psal. xxxv. 12.

They took their counsel together, saying, God hath forsaken him : persecute him, and take him, for there is none to deliver him. *Psal. lxxi. 9.*

The breath of our Nostrils, the Anointed of the Lord, was taken in their pits : of whom we said, Under his shadow we shall be safe. Lam. iv. 20.

The Adversary and the enemy entered into the gates of Jerusalem : saying, When shall he die, and his Name perish ? *Ver. 12. Psal. xli. 5.*

Let the sentence of guiltiness proceed against him : and now that he lieth, let him rise up no more. Ver. 8.

False

False witnesses also did rise up against him ; they laid to his charge things that he new not. *Psal. xxxv. 11.*

For the sins of the people, and the iniquities of the priests : they shed the blood of the just in the midst of Jerusalem. Lam. iv. 13.

O my soul, come not thou into their secret ; unto their assembly, mine honour, be not thou united : for in their anger they slew a man. *Gen. xlix. 6.*

Even the man of thy right hand : the Son of man whom thou badst made so strong for thine own self. Psal. lxxx. 17.

In the sight of the unwise he seemed to die : and his departure was taken for misery. *Wisd. iii. 2.*

They fools counted his life madness, and his end to be without honour : but he is in peace. Wisd. v. 4. & iii. 3.

For though he was punished in the sight of men : yet was his hope full of immortality. *Wisd. iii. 4.*

How is he numbered with the children of God : and his lot is among the saints ! Wisd. v. 5.

But, O Lord God, to whom vengeance belongeth ; thou God, to whom vengeance belongeth : be favourable and gracious unto Sion. *Psal. xciv. 1. & li. 18.*

Be merciful, O Lord, unto thy people, whom thou hast redeemed : and lay not innocent blood to our charge. Deut. xxi. 8.

O shut not up our souls with sinners : nor our lives with the blood-thirsty. *Psal. xxvi. 9.*

Deliver us from blood-guiltiness, O God, thou that art the God of our salvation ; and our tongues shall sing of thy righteousness. Psal. li. 14.

For thou art the God, that hast no pleasure in wickedness : neither shall any evil dwell with thee. *Psal. v. 4.*

Thou wilt destroy them that speak leasing : the Lord abhors both the blood-thirsty and deceitful man. Ver. 6.

O how suddenly do they consume : perish, and come to a fearful end ! *Psal. lxxiii. 18.*

Yea, even like as a dream when one awaketh : so didst thou make their image to vanish out of the city. Ver. 19.

Great and marvellous are thy works, O Lord God Almighty : just and true are thy ways, O King of saints. *Rev. xv. 3.*

Righte-

Righteous art thou, O Lord : and just are thy judgments.
 Psal. cxix. 137.

Glory be to the Father, &c.

As it was in the beginning, &c.

Proper Psalms. ix, x, xi.

Proper Lessons.

The first. 2 Sam. i.

The second. S. Matth. xxvii.

Instead of the first Collect at Morning Prayer, shall these two which next follow, be used :

O Most mighty God, terrible in thy judgments, and wonderful in thy doings towards the children of men ; who in thy heavy displeasure didst suffer the life of our gracious Sovereign King Charles the First, to be, as this Day, taken away by the hands of cruel and bloody men : We thy sinful creatures here assembled before thee, do, in the behalf of all the people of this land, humbly confess, that they were the crying sins of this Nation which brought down this heavy judgment upon us, But, O gracious God, when thou makest inquisition for blood, lay not the guilt of this innocent blood (the shedding whereof nothing but the blood of thy Son can expiate) lay it not to the charge of the people of this land ; nor let it ever be required of us, or our posterity. Be merciful, O Lord, be merciful unto thy people, whom thou hast redeemed ; and be not angry with us for ever : But pardon us for thy mercies sake, through the merits of thy Son Jesus Christ our Lord. *Amen.*

Blessed Lord, in whose sight the death of thy saints is precious ; We magnify thy Name for thine abundant grace bestowed upon our martyred Sovereign ; by which he was enabled so chearfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all barbarous indignities, and at last resisting unto blood ; and even then, according to the same pattern, praying for his murderers. Let his memory, O Lord, be ever blessed among us ; that we may follow the example of his courage and constancy, his meekness and patience, and great charity.

charity. And grant that this our land may be freed from the vengeance of his righteous blood, and thy mercy glorified in the forgiveness of our sins; and all for Jesus Christ his sake, our only Mediator and Advocate. *Amen.*

In the End of the Litany (which shall always on this Day be used) immediately after the Collect [We humbly beseech thee O Father, &c] the three Collects next following are to be read:

O Lord, we beseech thee, mercifully hear our prayers; and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ our Lord. *Amen*

O Most mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin and be saved: mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins: Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults; and so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. *Amen.*

Turn thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of Compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great: and after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son Jesus Christ our Lord. *Amen.*

In the Communion Service after the Prayer for the King [Almighty God, whose Kingdom is everlasting, &c.] instead of the Collect for the Day, shall these two be used :

O most mighty God, &c. } *As in the Morning*
 Blessed Lord, in whose sight, &c. } *Prayer.*

The Epistle. 1 S. Pet. ii. 13.

SUBMIT yourselves to every ordinance of man for the Lords sake : whether it be to the King, as supreme ; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men : As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King. Servants be subject to your masters with all fear ; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience towards God endure grief, suffering wrongfully. For what Glory is it, if when ye be buffeted for your faults, ye shall take it patiently ? but if when ye do well, and suffer for it, ye take it patiently ; this is acceptable with God. For even hereunto were ye called : because Christ also suffered for us, leaving us an example, that ye should follow his steps : who did no sin, neither was guile found in his mouth.

The Gospel. S. Matt. xxi. 33. to ver. 42.

THERE was a certain housholder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants, more than the first : and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir, come, let us kill him, and let us seize on his inheritance. And they caught him

him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

After the Nicene Creed, shall be read, instead of the Sermon for that Day, the first and second Parts of the Homily against Disobedience and wilful rebellion, set forth by Authority; or the Minister who officiates, shall preach a Sermon of his own composing upon the same Argument.

In the Offertory shall this Sentence be read:

Whatsoever ye would that men should do unto you, even so do unto them: for this is the law and the prophets. *S. Matth. vii. 12.*

After the Prayer [For the whole State of Christs Church, &c.] these two Collects following shall be used:

O Lord, our heavenly Father, who didst not punish us as our sins have deserved, but hast in the midst of judgment remembered mercy; We acknowledge it thine especial favour, that though for our many and great provocations, thou didst suffer thine Anointed, blessed King *Charles* the First, as on this Day, to fall into the hands of violent and blood-thirsty men, and barbarously to be murdered by them; yet thou didst not leave us for ever, as sheep without a shepherd; but by thy gracious providence didst miraculously preserve the undoubted Heir of his Crowns, our then gracious Sovereign King *Charles* the Second, from his bloody enemies, hiding him under the shadow of thy wings, until their Tyranny was over-past; and didst bring him back in thy good appointed time, to sit upon the throne of his father; and, together with the Royal Family, didst restore to us our ancient Government in Church and State. For these thy great and unspeakable mercies, we render to thee our most humble and unfeigned thanks; beseeching thee still to continue thy gracious protection over the whole Royal Family; and to grant to our gracious Sovereign King *GEORGE*, a long and a happy reign over us: So we, that are thy people, will give thee
thanks

thanks for ever, and will alway be shewing forth thy praise from generation to generation, through Jesus Christ our Lord and Saviour. *Amen.*

AND grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy Governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Order for EVENING PRAYER.

The Hymn appointed to be used at Morning Prayer, instead of Venite, exultemus, shall here also be used before the proper Psalms.

Righteous art thou, O Lord, &c.

Proper Psalms. lxxix, xciv, lxxxv.

Proper Lessons.

The First. Jer. xii. or Dan. ix. to ver. 22.

The Second. Hebr. xi. ver. 32. and xii. to ver 7.

Instead of the first Collect at Evening Prayer, shall these two, which next follow, be used :

O Almighty Lord God, who by thy wisdom not only guidest, and orderest all things most suitably to thine own justice ; but also performest thy pleasure in such a manner, that we cannot but acknowledge thee to be righteous in all thy ways, and holy in all thy works ; We thy sinful people do here fall down before thee, confessing that thy judgments were right, in permitting cruel men, sons of Belial, as on this Day, to imbrue their hands in the Blood of thine Anointed ; we having drawn down the same upon ourselves, by the great and long provocations of our sins against thee. For which we do therefore here humble ourselves before thee, beseeching thee to deliver this Nation from blood-guiltiness, that of this Day especially, and to turn from us and our posterity all those judgments, which we by our sins have worthily deserved : Grant this, for the all-sufficient merits of thy Son our Saviour Jesus Christ. *Amen.*

Blessed God, just and powerful, who didst permit thy dear Servant, our dread Sovereign King *Charles* the First, to be, as upon this Day, given up to the violent outrages of wicked men, to be despitefully used, and at the last murdered by them: Though we cannot reflect upon so foul an act, but with horror and astonishment, yet do we most gratefully commemorate the glories of thy grace, which then shined forth in thine Anointed; whom thou wast pleased, even at the hour of death, to endue with an eminent measure of exemplary patience, meekness, and charity, before the face of his cruel enemies. And albeit thou didst suffer them to proceed to such an height of violence, as to kill him, and to take possession of his throne; yet didst thou in great mercy preserve his son, whose right it was, and at length by a wonderful providence bring him back, and set him thereon, to restore thy true Religion, and to settle peace amongst us: for these thy great Mercies we glorify thy Name, through Jesus Christ our blessed Saviour. *Amen.*

Immediately after the Collect [Lighten our darkness, &c.] shall these three next following be used:

O Lord, we beseech thee, &c.

O most mighty God, &c.

Turn thou us, O good Lord, &c.

} *As before at Morning Prayer.*

Immediately before the Prayer of St. Chrysostom, shall this Collect, which next followeth, be used:

Almighty and everlasting God, whose righteousness is like the strong mountains, and thy judgments like the great deep; and who by that barbarous murder, as on this Day, committed upon the sacred Person of thine Anointed, hast taught us, that neither the greatest of Kings, nor the best of men, are more secure from violence than from natural death: Teach us also hereby so to number our days, that we may apply our hearts unto wisdom: And grant, that neither the splendor of any thing that is great, nor the conceit of any thing that is good in us, may withdraw our eyes from looking upon ourselves as sinful dust and ashes; but that, according to the example of this thy blessed Martyr, we may press forward to the prize of the high calling that

that is before us, in faith and patience, humility and meekness, mortification and self-denial, charity and constant perseverance unto the end; and all this for thy Son our Lord Jesus Christ his sake: To whom with thee and the Holy Ghost, be all honour and glory, world without end.
Amen.

A FORM of PRAYER with THANKSGIVING to Almighty God, for having put an End to the Great Rebellion, by the Restitution of the King and Royal Family, and the Restoration of the Government, after many Years Interruption: Which unspeakable Mercies were wonderfully compleated upon the Twenty-ninth of May, in the Year 1660. And in memory thereof, that Day in every Year is by Act of Parliament appointed to be for ever kept Holy.

The Act of Parliament made in the Twelfth, and confirmed in the Thirtieth Year of King Charles the Second, for the Observation of the Twenty-ninth Day of May yearly, as a Day of publick Thanksgiving, is to be read publicly in all Churches at Morning Prayer, immediately after the Nicene Creed, on the Lord's Day next before every such Twenty-ninth of May, and Notice to be given for the due Observation of the said Day.

The Service shall be the same with the usual Office for Holy-Days, except where it is in this Office otherwise appointed.

If this Day shall happen to be Ascension-day, or Whitsunday, the Collects of this Office are to be added to the Offices of these Festivals in their proper Places: If it be Monday or Tuesday in Whitsun-week, or Trinity-Sunday, the proper Psalms appointed for this Day, instead of those of ordinary Course, shall be also used, and the Collects added as before: And in all these Cases, the rest of this Office shall be omitted: But if it shall happen to be any other Sunday, this whole Office shall be used, as it followeth, entirely. And what Festival soever shall happen to fall upon this solemn Day of Thanksgiving, the following Hymn appointed instead of venite, exultemus, shall be constantly used.

Morning Prayer shall begin with these Sentences:

TO the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have
 we

we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan.* ix. 9, 10.

It is of the Lords mercies that we were not consumed : because his compassions fail not. *Lam.* iii. 22.

I *nstead of Venite, exultemus, shall be said or sung this Hymn following : one Verse by the Priest, and another by the Clerk and People :*

MY song shall be always of the loving-kindness of the Lord : with my mouth will I ever be shewing forth his truth from one generation to another. *Psal.* lxxxix. 1.

The merciful and gracious Lord hath so done his marvellous works : that they ought to be had in remembrance. *Psal.* cxi. 4.

Who can express the noble acts of the Lord or shew forth all his praise ? *Psal.* cvi. 2.

The works of the Lord are great : sought out of all them that have pleasure therein. *Psal.* cxi. 2.

The Lord setteth up the meek : and bringeth the ungodly down to the ground. *Psal.* cxlvii. 6.

The Lord executeth righteousness and judgment : for all them that are oppressed with wrong. *Psal.* ciii. 6.

For he will not always be chiding : neither keepeth he his anger for ever. *Ver.* 9.

He hath not dealt with us after our sins : nor rewarded us according to our wickedness. *Ver.* 10.

For look how high the heaven is in comparison of the earth : so great is his mercy toward them that fear him. *Ver.* 11.

Yea, like as a father pitieth his own children : even so is the Lord merciful unto them that fear him. *Ver.* 13.

Thou, O God, hast proved us ; thou also hast tried us, even as silver is tried. *Psal.* lxvi. 9.

Thou sufferedst men to ride over our heads, we went through fire and water : but thou hast brought us out into a wealthy place. *Ver.* 11.

Oh, how great troubles and adversities hast thou shewed us ! and yet didst thou turn and refresh us : yea, and broughtest us from the deep of the earth again. *Psal.* lxxi. 18.

Thou

Thou didst remember us in our low estate, and redeem us from our enemies : for thy mercy endureth for ever. Psal. cxxxvi. 23, 24.

Lord, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob. *Psal. lxxxv. 1.*

God hath shewed us his goodness plenteously : and God hath let us see our desire upon our enemies. Psal. lix. 10.

They are brought down, and fallen : but we are risen, and stand upright. *Psal. xx. 8.*

There are they fallen, all that work wickedness ; they are cast down, and shall not be able to stand. Psal. xxxvi. 12.

The Lord hath been mindful of us, and he shall bless us ; even he shall bless the house of Israel, he shall bless the house of Aaron. *Psal. cxv. 12.*

He shall bless them that fear the Lord : both small and great. Ver. 13.

O that men would therefore praise the Lord for his goodness : and declare the wonders that he doeth for the children of men ! *Psal. cvii. 21.*

That they would offer unto him the sacrifice of thanksgiving : and tell out his works with gladness. Ver. 22.

And not hide them from the children of the generations to come : but shew the honour of the Lord, his mighty and wonderful works that he hath done. *Psal. lxxviii. 4.*

That our posterity may also know them, and the children that are yet unborn : and not be as their fore-fathers, a faithless and stubborn generation. Ver. 6. 9.

Give thanks, O Israel, unto God the Lord in the congregations : from the ground of the heart. *Psal. lxviii. 26.*

Praised be the Lord daily : even the God who helpeth us, and poureth his benefits upon us. Ver. 19.

O let the wickedness of the wicked come to an end : but establish thou the righteous. *Psal. vii. 9.*

Let all those that seek thee, be joyful and glad in thee : and let all such as love thy salvation, say always, the Lord be praised, Psal. xl. 19.

Glory be to the Father, &c.

As it was in the beginning, &c.

Proper

Proper Psalms.

cxxiv, cxxvi, cxxix, cxviii.

*Proper Lessons.**The First.* 2 Sam. xix. Ver. 9. *or* Numb. xvi. *Te Deum.**The Second.* The Epistle of S. Jude *Jubilate Deo.**The Suffrages next after the Creed shall stand thus :**Priest.* O Lord, shew thy mercy upon us ;*Answer.* And grant us thy salvation.*Priest.* O Lord, save the King ;*Answer.* Who putteth his trust in thee.*Priest.* Send him help from thy holy place ;*Answer.* And evermore mightily defend him.*Priest.* Let his enemies have no advantage against him :*Answer.* Let not the wicked approach to hurt him.*Priest.* Endue thy Ministers with righteousness ;*Answer.* And make thy chosen people joyful.*Priest.* Give peace in our time, O Lord ;*Answer.* Because there is none other that fighteth for us, but only thou, O God.*Priest.* Be unto us, O Lord, a strong tower*Answer.* From the face of our enemies.*Priest.* O Lord, hear our prayer ;*Answer.* And let our cry come unto thee.*Instead of the first Collect at Morning prayer, shall these two which follow be used :*

O Almighty God, who art a strong tower of defence unto thy servants, against the face of their enemies ; We yield thee praise and thanksgiving for the wonderful Deliverance of these Kingdoms from THE GREAT REBELLION, and all the Miseries and Oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them ; Beseeching thee still to continue such thy Mercies towards us ; that all the world may know that thou art our Saviour, and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

O Lo

O Lord God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord King *Charles* the Second (notwithstanding all the power and malice of his enemies) and by placing him on the Throne of these Kingdoms, didst restore also unto us the publick and free Profession of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day, shewed unto us, and to offer unto thee our sacrifice of praise for the same; humbly beseeching thee to accept this our unfeigned, though unworthy oblation of ourselves: vowing all holy obedience in thought, word, and work unto thy Divine Majesty; and promising all loyal and dutiful allegiance to thine anointed Servant now set over us, and to his Heirs after him: Whom we beseech thee to bless with all increase of grace, honour, and happiness in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

In the end of the Litany (which shall always this day be used) after the Collect [We humbly beseech thee, O Father, &c.] shall this be said which next followeth:

A Almighty God, who hast in all ages shewed forth thy power and mercy in the miraculous and gracious Deliverances of thy Church, and in the protection of righteous and religious Kings and States, professing thy holy and eternal truth, from the malicious conspiracies and wicked practices of all their Enemies: We yield unto thee our unfeigned thanks and praise, as for thy many other great and publick mercies, so especially for that signal and wonderful deliverance by thy wise and good providence (as upon this day) completed and vouchsafed to our then most gracious Sovereign King *Charles* the Second, and all the Royal Family: And in them to this whole Church and State, and all orders

orders and degrees of men in both, from the unnatural rebellion, usurpation, and tyranny of ungodly and cruel men, and from the sad confusions and ruin thereupon ensuing. From all these, O gracious and merciful Lord God, not our merit, but thy mercy; not our foresight, but thy providence; not our own arm, but thy right hand, and thine arm did rescue and deliver us. And therefore not unto us, O Lord, not unto us, but unto thy Name be ascribed all honour, and glory, and praise, with most humble and hearty thanks in all Churches of the Saints: Even so, blessed be the Lord our God, who alone doeth wondrous things; and blessed be the Name of his Majesty for ever, through Jesus Christ our Lord and only Saviour. *Amen.*

In the Communion-Service, immediately before the reading of the Epistle, shall these two Collects be used, in stead of the Collect for the King, and the Collect of the Day.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for the wonderful Deliverance of these Kingdoms from THE GREAT REBELLION, and all the miseries and oppressions consequent thereupon, under which they had so long groaned. We acknowledge it thy goodness, that we were not utterly delivered over as a prey unto them: Beseeching thee still to continue such thy mercies towards us; that all the world may know, that thou art our Saviour and mighty Deliverer, through Jesus Christ our Lord. *Amen.*

O Lord God of our salvation, who hast been exceedingly gracious unto this land, and by thy miraculous providence didst deliver us out of our miserable confusions, by restoring to us, and to his own just and undoubted Rights, our then most gracious Sovereign Lord King *Charles* the Second (notwithstanding all the power and malice of his enemies) and by placing him on the Throne of these Kingdoms, didst restore also unto us the publick and free profession of thy true Religion and Worship, together with our former peace and prosperity, to the great comfort and joy of our hearts: We are here now before thee, with all due
thank.

thankfulness, to acknowledge thine unspeakable goodness herein, as upon this day shewed unto us, and to offer unto thee our sacrifice of praise for the same; humbly beseeching thee to accept this our unfeigned, though unworthy, oblation of ourselves: vowing all holy obedience in thought, word, and work unto thy Divine Majesty; and promising all loyal and dutiful allegiance to thine anointed servant now set over us, and to his Heirs after him: Whom we beseech thee to bless with all increase of grace, honour, and happiness in this world, and to crown him with immortality and glory in the world to come, for Jesus Christ his sake, our only Lord and Saviour. *Amen.*

The Epistle. 1 S. Pet. ii. 11--18.

The Gospel. S. Matth. xxii. 16--23.

In the Offertory shall this Sentence be read.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven: but he that doeth the will of my Father which is in Heaven. S. Matth. vii. 21.

After the Prayer [For the whole State of Christ's Church, &c.] this Collect following shall be used.

Almighty God, and heavenly Father, who of thine infinite and unspeakable goodness towards us, dost in a most extraordinary and wonderful manner disappoint and overthrow the wicked designs of those traitorous, heady, and high-minded men, who, under the pretence of Religion, and thy most holy Name, had contrived, and well-nigh effected the utter destruction of this Church and Kingdom: As we do this Day most heartily and devoutly adore and magnify thy glorious Name for this thine infinite goodness already vouchsafed to us; so do we most humbly beseech thee to continue thy grace and favour towards us, that no such dismal calamity may ever again fall upon us. Invalidate and defeat all the secret counsels of deceitful and wicked men against us. Abate their pride, assuage their malice, and confound their devices. Strengthen the hands of our gracious Sovereign King *GEORGE*, and all that are put in authority under him, with judgment and justice, to cut off

all such workers of iniquity, as turn Religion into Rebellion, and Faith into Faction; that they may never again prevail against us, nor triumph in the ruin of the Monarchy and thy Church among us. Protect and defend our Sovereign Lord the King, with the whole Royal Family, from all Treasons and Conspiracies. Be unto him an Helmet of Salvation, and a strong Tower of Defence against the face of all his enemies: Clothe them with shame and confusion, but upon Himself and his Posterity let the Crown for ever flourish. So we thy people, and the sheep of thy pasture, will give thee thanks for ever, and will always be shewing forth thy praise from generation to generation, through Jesus Christ our only Saviour and Redeemer; to whom, with thee, O Father, and the Holy Ghost, be glory in the Church, throughout all ages, world without end.
Amen.

G E O R G E. R.

OUR Will and Pleasure is, That these three Forms of Prayer and Service made for the Fifth of November, the Thirtieth of January, and the Twenty ninth of May, be forthwith Printed and Published, and for the future annexed to the Book of Common Prayer and Liturgy of the Church of England, to be used yearly on the said Days, in all Cathedral, and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls, within both Our Universities, and of our Colleges of Eaton and Winchester, and in all Parish Churches and Chapels within that Part of Our Kingdom of Great Britain called England,, the Dominion of Wales,, and Town of Berwick upon Tweed

Given at Our Castle of *Windsor*, the Twelfth Day of *September* 1728. In the Second Year of Our Reign.

By His Majesty's Command,

T O W N S H E N D

A FORM

A FORM of PRAYER with THANKSGIVING
to Almighty God ; to be used in all Churches and
Chapels within this Realm, every Year upon the
Twenty Second Day of *June*, being the Day on
which His Majesty began his Happy Reign.

*The Service shall be the same with the usual Office for Holy-days in all things ;
except where it is in this Office otherwise appointed.*

*If this Day shall happen to be Sunday, this whole Office shall be used, as it
followeth, entirely.*

Morning Prayer shall begin with these Sentences.

I Exhort, that first of all Supplications, Prayers, Inter-
cessions, and giving of Thanks be made for all men :
For Kings, and for all that are in Authority ; that we may
lead a quiet and peaceable life in all godliness and honesty :
For this is good and acceptable unto God our Saviour.
1 Tim. ii. 1, 2, 3.

If we say that we have no sin, we deceive ourselves, and
the truth is not in us : But if we confess our sins, he is faith-
ful and just to forgive us our sins, and to cleanse us from
all unrighteousness. 1 S. *John* i. 8, 9.

*Instead of Venite, exultemus, the Hymn following shall be said or sung ; on
Verse by the Priest, and another by the Clerk and people :*

O Lord our Governor : how excellent is thy Name in all
the world ! *Psal.* viii. 1.

*Lord, what is man, that thou hast such respect unto him :
or the son of man, that thou so regardest him !* *Psal.* cxliv. 3.

The merciful and gracious Lord hath so done his marvel-
lous works : that they ought to be had in remembrance.
Psal. cxl. 4.

*O that men would therefore praise the Lord for his goodness :
and declare the wonders that he doeth for the children of men !*
Psal. cvii. 21.

Behold, O God, our Defender : and look upon the face
of thine Anointed. *Psal.* lxxxiv. 9.

*O hold thou up his goings in thy paths : that his footsteps slip
not.* *Psal.* xvii. 5.

Grant

Grant the King a long life : and make him glad with the joy of thy countenance. *Pfal. lxi. 6. & xxi. 6.*

Let him dwell before thee for ever : O prepare thy loving mercy and faithfulness, that they may preserve him. Psal. lxi. 7.

In this time let the righteous flourish : and let peace be in all our borders. *Pfal. lxxii. 7. and cxlvii. 14.*

As for his enemies, clothe them with shame : but upon himself let his Crown flourish. Psal. cxxxii. 19.

Blessed be the Lord God, even the God of Israel : which only doeth wonderous things. *Psal. lxxii. 18.*

And blessed be the Name of his Majesty for ever : and all the earth shall be filled with his Majesty. Amen, Amen. Ver. 19.

Glory be to the Father, &c.

As it was in the beginning, &c.

Proper Psalms. xx, xxi, ci.

Proper Lessons.

The first, Josh. i. to Ver. 10.

Te Deum.

The second, Rom. xiii.

Jubilate Deo.

The Suffrages next after the Creed shall stand thus :

Priest. O Lord, shew thy mercy upon us ;

Answer. And grant us thy salvation.

Priest. O Lord, save the King ;

Answer. Who putteth his trust in thee.

Priest. Send him help from thy holy place ;

Answer. And evermore mightily defend him.

Priest. Let his enemies have no advantage against him ;

Answer. Let not the wicked approach to hurt him.

Priest. Endue thy Ministers with righteousness ;

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord ;

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest.

Priest. Be unto us, O Lord, a strong tower

Answer. From the face of our enemies.

Priest. O Lord, hear our prayer ;

Answer. And let our cry come unto thee.

Instead of the first Collect at Morning prayer, shall be used this following Collect of Thanksgiving for His Majestys Accession to the Throne :

A Almighty God, who rulest over all the kingdoms of the World, and disposest of them according to thy good pleasure ; We yield thee unfeigned thanks, for that thou wast pleased, as on this day, to place thy Servant our Sovereign Lord King *GEORGE* upon the Throne of these Realms. Let thy wisdom be his guide, and let thine arm strengthen him ; let justice, truth, and holiness, let peace and love, and all those virtues that adorn the Christian Profession, flourish in his days : direct all his counsels and endeavours to thy glory, and the welfare of his people ; and give us grace to obey him cheerfully and willingly for conscience sake ; that neither our sinful passions, nor our private interests, may disappoint his cares for the publick good : let him always possess the hearts of his people, that they may never be wanting in honour to his person, and dutiful Submission to his Authority : let his Reign be long and prosperous, and crown him with immortality in the life to come, through Jesus Christ our Lord. *Amen.*

In the end of the Litany (which shall always be used upon this Day) after the Collect [We humbly beseech thee, O Father, &c.] shall the following Prayer (for the King and Royal Family) be used :

O Lord our God, who upholdest and governeest all things in heaven and earth, receive our humble prayers, with our hearty thanksgivings for our Sovereign Lord *GEORGE*, as on this day, set over us by thy grace and providence to be our King ; and so together with him blest our gracious Queen *CHARLOTTE*, His Royal Highness, *George* Prince of *Wales*, and all the Royal Family ; that they all, ever trusting in thy goodness, protected by thy power, and crowned with thy gracious and endless favour, may continue before thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain

tain everlasting life and glory in the Kingdom of Heaven, by the Merits and Mediation of Christ Jesus our Saviour, who with the Father and the Holy Spirit, liveth and reigneth ever one God, world without end *Amen.*

Then shall follow this Collect for God's Protection of the King, against all his Enemies.

MOST gracious God, who hast set thy Servant *GEORGE* our King upon the Throne of His Ancestors; We most humbly beseech thee to protect him on the same from all the dangers to which he may be exposed; hide him from the gathering together of the froward, and from the insurrection of wicked doers: Do thou weaken the hands, blast the designs, and defeat the enterprises of all his Enemies; that no secret Conspiracies, nor open Violences, may disquiet his Reign; but that being safely kept under the shadow of thy Wing, and supported by thy power, he may triumph over all Opposition; that so the world may acknowledge Thee to be his Defender and mighty Deliverer in all Difficulties and Adversities, through Jesus Christ our Lord. *Amen.*

Then the Prayer For the High Court of Parliament, if sitting.

In the Communion Service, immediately before the reading of the Epistle, instead of the Collect for the King, and that of the Day, shall be used this Prayer for the King, as supreme Governor of this Church.

Blessed Lord, who hast called Christian Princes to the Defence of thy Faith, and hast made it their Duty to promote the Spiritual Welfare, together with the Temporal Interest of their people; We acknowledge with humble and thankful hearts thy great goodnets to us, in setting thy Servant, our most gracious King, over this Church and Nation: Give him, we beseech thee, all those heavenly graces that are requisite for so high a Trust; Let the work of thee his God prosper in his Hands; Let his Eyes behold the Success of his Designs for the Service of thy true Religion established amongst us; And make him a blessed Instrument of protecting and advancing thy Truth, wherever it is persecuted and oppressed: Let Hypocrisy and Profaneness, Superstition and Idolatry, fly before his Face; Let not Here-
fies

sies and false Doctrines disturb the Peace of the Church, nor Schisms and causeless Divisions weaken it; but grant us to be of one heart and one mind in serving thee our God, and obeying him according to thy will. And that these Blessings may be continued to After-ages, Let there never be One wanting in his House to succeed him in the Government of these Kingdoms; that our Posterity may see his Childrens Children, and Peace upon Israel. So we that are thy People, and Sheep of thy pasture, shall give thee thanks for ever, and will always be shewing forth thy praise from generation to generation. *Amen.*

The Epistle. 1 S. Pet. ii. 11. to ver. 18.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest amongst the Gentiles: that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lords sake: whether it be to the King, as supreme; or unto governors, as unto them that are sent by him, for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men: Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matth. xxii. 16. to ver. 23.

AND they sent out unto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he said unto them, Whose is this image and superscription? They said unto him Cæsars. Then saith he
not

unto them, Render therefore unto Cæsar the things which are Cæsars ; and unto God the things which are Gods. When they had heard these words, they marvelled, and left him, and went their way.

After the Nicene Creed shall follow the Sermon.

In the Offertory shall this Sentence be read :

L Et your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt. v. 16.*

After the Prayer [For the whole State of Christs Church, &c.] shall Collects following shall be used :

A Prayer for Unity.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace ; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions : Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord ; That as there is but one Body, and one Spirit, and one Hope of our Calling ; one Lord, one Faith, one Baptism, one God and Father of us all ; so we may henceforth be all of one Heart, and of one Soul, united in one holy Bond of Truth and Peace, of Faith and Charity ; and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. *Amen.*

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy Governance, that the Church may joyfully serve thee in all godly Quietness, through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this Day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name, through Jesus Christ our Lord. *Amen.*

A Almighty God, the Fountain of all wisdom, who knoweth our necessities before we ask, and our ignorance in asking ; We beseech thee to have compassion upon our infir-

infirmities ; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

THE peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

GEORGE. R.

OUR Will and Pleasure is, That this Form of Prayer with Thanksgiving for the Twenty second Day of June, be forthwith Printed and Published, and be used yearly on the said Day (in stead of being used on the Eleventh of June, as had been directed by Our Royal Sign Manuel, bearing Date the Fourteenth Day of May, in the First Year of Our Reign) in all Cathedral, and Collegiate Churches and Chapels, in all Chapels of Colleges and Halls, within both Our Universities, and of our Colleges of Eaton and Winchester, and in all Parish Churches and Chapels within Our Kingdom of England, Dominion of Wales, and Town of Berwick upon Tweed.

Given at Our Court at *Kenfington*, the Eighth Day of October 1751, in the Twenty fifth Year of Our Reign.

By His Majesty's Command,

Holles Newcastle.

ARTICLES agreed upon by the ARCHBISHOPS and BISHOPS of both Provinces, and the whole Clergy, in the Convocation holden at *London* in the Year 1562. For avoiding of Diversities of Opinions and for the establishing of Consent touching true Religion. Reprinted by his Majesty's Commandment ; with His Royal Declaration prefixed thereunto.

His Majesty's DECLARATION.

BEING by God's Ordinance, according to Our just Title, *Defender of the Faith, and Supreme Governor of the*

the Church, within these our Dominions, We hold it most agreeable to this Our Kingly Office, and our own religious Zeal, to conserve and maintain the Church committed to Our Charge, in the Unity of true Religion, and in the Bond of Peace; and not to suffer unnecessary Disputations, Altercations, or Questions to be raised, which may nourish Faction both in the Church and Commonwealth. We have therefore, upon mature Deliberation, and with the Advice of so many of Our Bishops as might conveniently be called together, thought fit to make this Declaration following :

That the Articles of the Church of *England*, which have been allowed and authorized heretofore, and which Our Clergy generally have subscribed unto, do contain the true Doctrine of the Church of *England*, agreeable to God's Word: Which We do therefore ratify and confirm, requiring all Our loving Subjects to continue in the uniform Profession thereof, and prohibiting the least Difference from the said Articles; which to that End, We command to be new printed, and this Our Declaration to be published therewith.

That We are Supreme Governor of the Church of *England*: And that if any Difference arise about the external Policy, concerning *Injunctions*, *Canons*, and other *Constitutions* whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained Leave under Our Broad Seal so to do, and We approving their said Ordinances and Constitutions; providing, that none be made contrary to the Laws and Customs of the Land.

That out of Our Princely Care, that the Churchmen may do the Work which is proper unto them, the Bishops and Clergy, from time to time, in Convocation, upon their humble Desire, shall have Licence under Our Broad Seal to deliberate of and to do all such Things, as being made plain by them, and assented unto by Us, shall concern the settled Continuance of the Doctrine and Discipline of the Church of *England* now establishe; from which We will not endure any varying or departing in the least Degree.

That for the present, though some Differences have been ill raised, yet We take Comfort in this, that all Clergymen
within

within Our Realm have always most willingly subscribed to the Articles established; which is an Argument to Us, that they all agree in the true, usual, literal Meaning of the said Articles, and that even in those curious Points, in which the present Differences lie, Men of all Sorts take the Articles of the Church of *England* to be for them; which is an Argument again, that none of them intend any Disertion of the Articles established.

That therefore in these both curious and unhappy Differences, which have for so many hundred Years, in different Times and Places, exercised the Church of *Christ*, We will, that all further curious Search be laid aside, and these Disputes shut up in God's Promises, as they be generally set forth to Us in the holy Scriptures, and the general Meaning of the Articles of the Church of *England*, according to them: And that no Man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full Meaning thereof; and shall not put his own Sense or Comment to be the Meaning of the Article, but shall take it in the literal and grammatical Sense.

That if any publick Reader in either of our Universities, or any Head or Master of a College, or any other Person respectively in either of them, shall affix any new Sense to any Article, or shall publicly read, determine, or hold any publick Disputation, or suffer any such to be held either Way, in either the Universities or Colleges respectively; or if any Divine in the Universities shall preach or print any Thing either Way, other than is already established in Convocation with Our Royal Assent; he, or they the Offenders, shall be liable to Our Displeasure, and the Churches Censure, in our Commission Ecclesiastical, as well as any other: And we will see there shall be due Execution upon them.

ARTICLES of RELIGION.

I. *Of Faith in the Holy Trinity.*

THere is but One living and true God, everlasting, without Body, Parts, or Passions; of infinite Power, Wisdom and Goodness; the Maker, and Preserver of all Things

Things both visible and invisible. And in Unity of this Godhead there be three Persons of one Substance, Power, and Eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God of one substance with the Father, took mans nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried; so also is it to be believed, that he went down into Hell:

IV. *Of the Resurrection of Christ.*

CHrist did truly rise again from Death, and took again his Body, with Flesh, Bones, and all Things appertaining to the Perfection of Man's Nature; wherewith he ascended into Heaven, and there sitteth until he return to judge all Men at the last Day.

V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father and the Son, very and eternal God.

VI. *Of the sufficiency of the holy Scriptures for Salvation.*

Holy Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the name of the holy Scripture we do understand those Canonical Books

Books of the Old and New Testament, of whose Authority was never any doubt in the Church.

Genesis,
Exodus,
Leviticus,
Numeri,
Deuteronomium,

Josbue,

Judges,

Ruth,

The I. Book of Samuel,

The II. Book of Samuel,

The I. Book of Kings,

The II. Book of Kings,

The I. Book of Chronicles,

The II. Book of Chronicles,

The I. Book of Esdras,

The II. Book of Esdras,

The Book of Hester,

The Book of Job,

The Psalms,

The Proverbs,

Ecclesiastes or Preacher,

Canta, or Songs of Solomon,

IV. Prophets the greater,

XII. Prophets the less.

And the other Books (as *Hierom* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine: Such are these following,

The III. Book of Esdras,

The IV. Book of Esdras,

The Book of Tobias,

The Book of Judith,

The rest of the Book of Hester;

The Book of Wisdom,

Jesus the Son of Sirach,

Baruch the Prophet,

The Song of the three Children,

The Story of Susanna,

Of Bel and the Dragon,

The Prayer of Manasses,

The I. Book of Maccabees.

The II. Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting Life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory Promises. Although the Law given from God by Moses, as touching Ceremonie and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Common

XXI. *Of the Authority of General Councils.*

General Councils may not be gathered together without the Commandment and Will of Princes. And when they be gathered together (forasmuch as they be an Assembly of Men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in Things pertaining unto God Wherefore Things ordained by them as necessary to Salvation, have neither Strength nor Authority, unless it may be declared that they be taken out of holy Scripture.

XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also Invocation of Saints, is a fond Thing vainly invented, and grounded upon no Warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of ministering in the Congregation.*

IT is not lawful for any Man to take upon him the Office of publick Preaching, or ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this Work by Men who have publick Authority given unto them in the Congregation to call and send Ministers into the Lords Vineyard.

XXIV. *Of speaking in the Congregation in such a Tongue as the people understandeth.*

IT is a Thing plainly repugnant to the Word of God, and the Custom of the Primitive Church, to have Publick Prayer in the Church, or to minister the Sacraments in a Tongue not understood of the People.

XXV. *Of the Sacraments.*

Sacraments ordained of Christ be not only Badges or Tokens of Christian Mens Profession, but rather they be certain sure Witnessees, and effectual Signs of Grace, and Gods good Will towards us; by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

These

There are two Sacraments ordained of Christ our Lord in the Gospel ; that is to say, Baptism, and the Supper of the Lord.

Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Gospel ; being such as are grown, partly of the corrupt following of the Apostles, partly are States of Life allowed by the Scriptures : But yet have not like Nature of Sacraments with Baptism, and the Lords Supper, for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome Effect or Operation : But they that receive them unworthily purchase to themselves Damnation, as Saint *Paul* saith.

XXVI. *Of the unworthiness of the Ministers, which binders not the Effect of the Sacraments.*

ALthough in the Visible Church the Evil be ever mingled with the Good, and sometimes the Evil have chief Authority in the Ministeration of the Word and Sacraments : Yet, forasmuch as they do not the same in their own Name, but in Christs, and do minister by his Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in the receiving of the Sacraments. Neither is the Effect of Christs Ordinance taken away by their Wickedness, nor the Grace of Gods Gifts diminished from such, as by Faith, and rightly do receive the Sacraments ministered unto them, which be effectual, because of Christs Institution and Promise, although they be ministered by evil Men.

Nevertheless, it appertaineth to the Dicipline of the Church, that Enquiry be made of evil Minitters, and that they be accused by those that have Knowledge of their Offences ; and finally, being found guilty, by just Judgment be deposed.

Bap-

XXVII. *Of Baptism.*

Baptism is not only a Sign of Profession, and Mark of Difference, whereby Christian Men are discerned from others that be not christened; but it is also a Sign of Regeneration, or New Birth, whereby, as by an Instrument, they that receive Baptism rightly, are grafted into the Church; the Promises of the Forgiveness of Sin, and of our Adoption to be the Sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by Virtue of Prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

XXVIII. *Of the Lords Supper.*

THE Supper of the Lord is not only a Sign of the Love that Christians ought to have among themselves one to another, but rather it is a Sacrament of our Redemption by Christs Death; insomuch that to such as rightly, worthily, and with Faith receive the same, the Bread which we break, is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation, or the Change of the Substance of Bread and Wine in the Supper of the Lord, cannot be proved by holy Writ; but it is repugnant to the plain Words of Scripture, overthroweth the Nature of a Sacrament, and hath given Occasion to many Superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual Manner. And the Mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lords Supper was not by Christs Ordinance reserved, carried about, lifted up, or worshipped,

XXIX. *Of the Wicked, which eat not the Body of Christ in the Use of the Lords Supper.*

THE Wicked, and such as be void of a lively Faith, although they do carnally and visibly press with their Teeth, as Saint *Augustine* saith, the Sacrament of the Body and Blood of Christ; yet in no wise are they Partakers of Christ, but rather, to their Condemnation, do eat and drink the Sign or Sacrament of so great a Thing,

The

XXX. *Of both Kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lords Sacrament, by Christs Ordinance and Commandment, ought to be Ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the sins of the whole world, both Original and Actual, and there is none other Satisfaction for sin, but that alone. Wherefore the Sacrifice of Masses, in the which it was commonly said that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous Fables, and dangerous Deceits.

XXXII. *Of the Marriage of Priests.*

Bishops, Priests, and Deacons, are not commanded by Gods Law, either to vow the Estate of single life, or to obtain from Marriage: therefore it is lawfull for them, as for all other Christian men, to Marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT Person which by open Denunciation of the Church, is rightly cut off from the Unity of the Church, and excommunicated, ought to be taken of the whole Multitude of the Faithful, as an Heathen and Publican, until he be openly reconciled by Penance, and received into the Church by a Judge that hath Authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all Places one, or utterly like; for at all Times they have been divers, and may be changed according to the Diversity of Countries, Times, and Mens Manners, so that nothing be ordained against Gods Word. Whosoever, through his private judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly, that other may fear to do the like, as he
that

that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.

Every particular or national Church hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by Mans Authority; so that all Things be done to edifying.

XXXV. *Of Homilies.*

THE second Book of Homilies, the several Titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these Times, as doth the Former Book of Homilies, which were set forth in the Time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they be understood of the People.

Of the Names of the Homilies.

- 1 *Of the right Use of the Church.*
- 2 *Against Peril of Idolatry.*
- 3 *Of repairing and keeping clean of Churches.*
- 4 *Of good Works: First of Fasting.*
- 5 *Against Gluttony and Drunkenness.*
- 6 *Against Excess of Apparel.*
- 7 *Of Prayer.*
- 8 *Of the Place and time of prayer.*
- 9 *That Common Prayers and Sacraments ought to be Ministered in a known Tongue.*
- 10 *Of the Reverent Estimation of Gods Word.*
- 11 *Of Alms doing.*
- 12 *Of the Nativity of Christ.*
- 13 *Of the Passion of Christ.*
- 14 *Of the Resurrection of Christ.*
- 15 *Of the worthy Receiving of the Sacrament of the Body and Blood of Christ.*
- 16 *Of the gifts of the Holy Ghost.*
- 17 *For the Rogation-days.*
- 18 *Of the State of Matrimony.*
- 19 *Of Repentance.*
- 20 *Against Idleness.*
- 21 *Against Rebellion.*

THE

XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the Time of *Edward* the Sixth, and confirmed at the same Time by Authority of Parliament, doth contain all Things necessary to such Consecration and Ordering: Neither hath it any Thing, that of itself is superstitious and ungodly. And therefore whosoever are Consecrated or Ordered according to the Rites of that Book, since the Second Year of the forenamed King *Edward*, unto this Time, or hereafter shall be Consecrated or Ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully Consecrated and Ordered

XXXVII. *Of the Civil Magistrates.*

THE Queens Majesty hath the chief Power in this Realm of *England*, and other Her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain; and is not, nor ought to be subject to any foreign Jurisdiction.

Where we attribute to the Queens Majesty the chief Government, by which Titles we understand the Minds of some slanderous Folks to be offended; we give not to our Princes the Ministering either of Gods Word, or of the Sacraments; the which Thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only Prerogative which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all Estates and Degrees committed to their Charge by God, whether they be Ecclesiastical or Temporal, and restrain with the Civil Sword the stubborn and evil Doers.

The Bishop of *Rome* hath no Jurisdiction in this Realm of *England*.

The Laws of this Realm may punish Christian Men with Death, for heinous and grievous Offences.

It is lawful for Christian Men, at the Commandment of the Magistrate, to wear Weapons, and serve in the Wars.

THE

XXXVIII. *Of Christian Mens Goods, which are not common:*

THE Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every Man ought, of such Things as he possesseth, liberally to give Alms to the Poor, according to his Ability.

XXXIX *Of a Christian Mans Oath.*

AS we confess, that vain and rash Swearing is forbidden Christian Men by our Lord Jesus Christ, and James his Apostle; so we judge, that Christian Religion doth not prohibit, but that a Man may swear, when the Magistrate requireth, in a Cause of Faith and Charity; so it be done according to the Prophets teaching, in Justice, Judgment and Truth.

The RATIFICATION.

THIS Book of Articles, before rehearsed, is again approved, and allowed to be bolden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the Grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the Subscription of the hands of the Archbishops and Bishops of the Upper House, and by the Subscription of the whole Clergy of the nether house in their Convocation in the Year of our Lord 1571.

